WORLD CALL

We Cannot Live Without CHRIST

and

We Cannot Bear to think of Men Living without Him

March, 1932

Price 15 cents

Christian Japan Speaks to Christian China

What the Spirit of Christ Does to International Thinking

A Message of Kagawa to a Group of Chinese Christians at Tsinan, China

DEAR Brothers and Sisters: I want to ask your pardon for my nation. Because of what we are doing, I cannot preach in the name of Christ. . . . I ask your attention to this fact, however, that even in Japan at least the majority of the Japanese people were against sending any kind of troops to your province of Shantung. And we Christians were bitterly opposed to it. Therefore pardon us, pardon me especially, because our Christian forces were not strong enough to get the victory over the militarists. But the day will come when we shall be strong enough to do so, and when both nations will be harmonious and peaceful in the name of Christ. . . .

We Japanese love China. Do you know the origin of the city of Kyoto? There was a colony of Chinese farmers who possessed the villages on the site of modern Kyoto. And because they had the highest culture then known, the Japanese Imperial Household moved to that section. As the city of Kyoto grew up, 80 per cent of its many noble families came to be of Chinese descent. Among the immigrant strains in Japan, from the Southern Seas, from Korea, from Siberia, from Mongolia, the one which has contributed the dominant factor to Japanese civilization is from China. Therefore we love China.

But unless we become more religious in both Japan and China, we shall never have permanent peace. . . . Sometimes we are very selfish and do not see the need of praying. . . . It is quite true, when you are contented, and have no holy ambition to build up the nation, you may have no desire to pray. . . . But can you forget the misery of the nation, and of the poor? Oppressed by wars, oppressed by capitalism, oppressed by the injustice of the present economic social system—can you forget the poor? If you are contented with the sort of world we have at present, there is no use of praying. But if we want real peace, and real humanity, there are many problems for the solution of which we must pray. We must pray for each of the nations, for Africa, for India, and for our countries of China and Japan. We must pray for world peace, for the uplifting of the poor, for the desert to be made green for the New Age, for the New Society. We must pray for science to be controlled by conscience. . . .

I tell you that unless Christ is glorified in the Orient, the fate of our continent will probably be very dismal. Unless we believe in Christ and deepen our spiritual life with Christian idealism, peace will never come. . . . I remember Stanley Jones' small pamphlet entitled "Christ in the Andes Road." In it he tells of how war had long prevailed between Argentina and Chile. After many years a reconciliation was suggested, and they came to the conclusion that they must have peace through Christ. On the top of the mountain range between the two countries a great statue of the Savior was erected. Christ is stretching out his arms, on the one side blessing Argentina, and on the other blessing Chile. May the Prince of Peace come thus in the Orient, and bless China on the one hand and Japan on the other!

WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIV *MARCH, 1932* *Number 3*

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Who's Who in This Issue

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The First Page

A GOOD slice of the heart of the great Student Volunteer Convention held in Buffalo over the Christmas holidays comes to us in one form or another this month. The address by Dr. John Mackay, which we reprint in part, was one of the most prophetic utterances voiced at the convention and is recognized generally as the keynote for mission board policies in Latin America in the future. The brief statements which we have lifted from other addresses serve to illustrate the various phases of the missionary problem to which the group gave its attention. (Pages 22-23.)

THE view of what happens when a mission station is closed, as given by a member of our Australian Mission in India (page 19), throws a revealing light on tragedies that are being enacted all over mission fields today. While practically all "closed" work is the result of insufficient funds, as Mr. Pittman says, it so happens that the more immediate reason for withdrawing from Harda was the decision made by the India mission, in the light of the Survey, to draw its work into a concentrated area as a more effective means of functioning on a limited budget. This meant leaving Harda, as it occupied an isolated position in relation to the rest of the work. The fact that we are no longer working there, however, is no indication that the work was fruitless. Many of our present native leaders in India were trained at the Harda school, much good was accomplished while there, and an indelible stamp was put on the community where the leaven was placed, the results of which no man can see. Nevertheless, it is to be deplored that the weight of Christian influence ever must be lessened in communities that need it so sorely and are responding to its life-giving power.

THE statue of Christ of the Andes on page 13, which stands on the border of Argentina and Chile, is everywhere recognized as a symbol of international peace. It was erected at the close of a war between the two countries and is made out of the cannon and guns used, bearing the inscription, "Sooner shall these mountains crumble into dust than shall the Argentineans and Chileans break the peace which they have pledged at the feet of Christ the Redeemer." It is referred to by Kagawa in his message on the inside of the front cover, and by Dr. Mackay in his article on page 11.

APROPOS of the suggestions on page 14 for personal self-denial, word has reached the United Society of a bit of proposed self-denial which the missionaries had under consideration which makes the suggestions for our own observance seem pretty small. A letter from Ruth Leslie of Mexico reveals the plan. She says:

> Last week the crisis hit us "with a bang" when news came of the necessity of deferring half of the money for February and March, and extending the term of service one year, making the term six instead of five years for us. We missionaries had a movement under way to ask for a cut in salary, but before the vote came in from all the countries the United Society was required to take this step. Of course the society did not know anything of this petition of the missionaries until last week for we wanted to do our part in the difficult money problem and were voluntarily asking for the cut. We have gone over our budget again and have worked out a plan whereby we will cut the salaries of teachers 10 per cent for six months and economize everywhere possible to meet absolutely necessary expenses. Yesterday the matter was presented to the church and to our joy one young man got up and said, "It may sound like bad news but it isn't, for it is going to make us carry more of the responsibility of the work of the Lord."

THERE is every indication that WORLD CALL Week was this year observed more generally than ever before. Supplies for the week were requested by 606 churches, which is almost one hundred more than have ever asked for material before. Hundreds of enthusiastic letters have been received and judging from the number of newspaper clippings sent into the office, more recognition of the event was given by the public press than ever before. A wide variety of adaptations was made of the material offered while it seems that the play "Mirandy's Ghost" appeared at more observances than any other one feature. The enthusiasm of the leaders is especially marked and gratifying although one loyal worker, whose own ardor could not be dampened by continued rain and storms, admitted that many of her helpers "who caught the vision also caught cold!" While a healthy list of subscriptions is daily swelling our circulation figure, the definite results of the week cannot yet be estimated as full returns are not in.

BEFORE the article by Alexander Paul on "The Seething Orient" (see page 17) could be set in type, the pot had boiled over and gunboats and marines and diplomatic notes were scattered far and wide, changing materially some of the things Mr. Paul had said about "present" conditions in the Orient. Although a few alterations have been made in the article, the situation is changing so rapidly at this writing that we hesitate to bring its political references more up to date, and are leaving it instead as a background against which the reader may interpret developments. In any event, students of international affairs are recognizing the present crisis through which China is passing as a potent factor in cementing together her own parties. It will also help to eliminate any bitterness toward western nations and bring a better day for missionary endeavor in that land.

WORLD CALL

VOLUME XIV MARCH, 1932 NUMBER 3

In the Watches of the Missionary Night

SOMEONE once asked Victor Hugo if it was easy to write epic poetry. "Yes," was the reply, "either easy or impossible." Victor Hugo did not mean that writing epic poetry was done without conscious effort. It called of course for real thought and hard labor. But it was easy because there was an inner urge to do it. Something took hold of the poet and would not let him go. There was a love for the task.

Similarly, to be a Christian is either easy or impossible. We are either attuned to Christ and find it a joy to labor and suffer and deny ourselves for him, or we are utterly unconscious of what it is all about. It is hard for fat souls to realize keen pleasures, and it is difficult for drugged spirits to hear clear tones in the watches of the night. In fact, such people seldom keep watch in the night. They sleep on and take their rest.

It is night, black night, in our missionary work. A few with quickened senses are keeping watch. Some time the dawn will break but until it does, Christ is appearing to every one of us out of the shadows of the garden at Gethsemane, "Will ye not watch with me one hour?" Will we not watch with him one week in March, denying ourselves of small pleasures, that he may not be crucified again and again in suffering work which bears his name?

AWARE of his haunting presence in our lives, we should easily pour out a great offering in March for his work. It is strange to be talking of giving "easily" in this year of vanished wealth. Extra dimes and quarters are scarce in the majority of homes. Yet there are ways and ways of saving or making them. And compassion for the work for which they are given will make it easy, while the stimulation of spiritual discipline for our indulged souls will make the observance of a week of self-denial a blessing in our individual lives and a benediction in our homes.

"I heard him call,
'Come, follow,'
That was all.
My gold grew dim
My heart went after him.
Who would not follow
If they heard him
Call?"

Where War's Alarm Is Sounded

Disciples of Christ have mission work in five stations in China—Nantungchow, which is about 50 miles up the Yangtse River from Shanghai; Nanking, the capital of China, which is about 200 miles up river from Shanghai; Wuhu, Luchowfu and Chuchow, although no resident missionaries are at Chuchow.

BECAUSE of the close proximity of the five mission stations of Disciples of Christ in China to the present fighting area, great concern has been felt for the safety of our workers and the protection of our institutions and property during these troublous days. (See pages 32-34 for list of our missionaries and institutions.) On February 8 a cable was received from our mission secretary, Edwin Marx, stating that as a precautionary measure on the advice of the American Consul, the following from Nanking had gone to Peiping (Peking): Mrs. Searle Bates and children, Mrs. James McCallum and children, Mr. and Mrs. Lewis Smythe and baby, Mr. and Mrs. C. H. Plopper, Dr. and Mrs. R. F. Brady and children, and Miss Adaline Bucher. Mrs. Edna Gish and Mrs. Edwin Marx had gone to Shanghai. It is judged from this cable that Miss Emma Lyon and Mr. Marx, Mr. Bates and Mr. McCallum are still in Nanking. The cable further stated that it would probably be necessary for the missionaries in the other stations to leave their posts. This is the latest word received by the United Christian Missionary Society before going to press.

The Hero in Thy Soul

A Penetrating Portrayal of Our Foreign Missionary Situation

By LELA E. TAYLOR

"WHAT is the greatest objection to missions?" Dr. C. B. McAfee was asked and like a flash came the answer, "The church's coal bill! Not that there is any conflict, except that one lies so far away from our personal concern and the other lies so near to our own comfort."

The missionary movement through which Christians are trying to make their faith effective in the world is facing difficult times. The income is still falling and drastic retrenchment has been necessary. Backward steps are always serious in Christian work.

The cause of foreign missions is one to which the churches of Disciples of Christ have made great commitments. We are responsible for the housing and support of 253 missionaries, their traveling expenses and the financing of their work, for salaries of 2,137 native workers, for the support of 16 hospitals and 19 dispensaries and for the conduct of 527 schools of various grades throughout the world. Even a superficial consideration of the many ways in which the work is carried on—through preaching, Bible and tract distribution, house to house visitation, teaching, training workers, medical and social work, the preparation of literature, the organizing and developing of the church—these reveal the magnitude of the task, the size and complexity of the enterprise and the unmet needs.

The world-wide economic depression has brought suffering to millions, Japan's industrial depression gives no indication of early ending; famine conditions in China have not abated and thousands die of starvation; the Russians are tightening their belts as they sacrifice for the success of their program; India seethes with civic strife; continued unemployment brings increased dissatisfaction and unrest; war clouds lower.

It is a world that challenges Christians. Never was it in greater need of hope, of faith and of love. "Beneath the welter surges a measureless thirst, thirst for social justice and for a transformation of the old order." The president of the Montclair, New Jersey, National Bank writing in the *Missionary Review of the World* says, "The Christian holds the key to a correct understanding of present disturbed conditions."

Much is being said these days of new trends, new visions, new emphases in missions. Surveys have been made, commissions have gone out across the world and trained investigators with technical processes of inquiry have been studying the processes of adjustments. We in common with all students of missions, are convinced that some mission policies should be changed or clarified to meet the present crisis, but we must not lose sight of the main objective. In every age and among all non-Christians this missionary objective is so to present Christ in his fulness and so to teach what he has commanded that all who will may find in him the fulfillment of their greatest spiritual needs. Dr. Oscar Buck says, "On the field and in this land there are many who realize that the Christian missionary enterprise is inadequate for the nineteen hundred thirties. We do not have to drag such men as these into a more adequate program and strategy. They are moving as rapidly as you will let them move into a program that is adequate for our day. We must learn to discern the signs of the times, to have true insight into the present historic moment. But the things concerning Christ are like himself, the same yesterday, today and forever." The new frontier of missions offers to those who are attracted by the opportunities of service which a pioneer field affords, problems different from but no less difficult and alluring than those of the early years of the missionary task.

IT IS a serious time to be indifferent because all over the world and in all communions Christian missions are in a withdrawal movement of considerable magnitude and considerable danger. "It is entirely possible that this great withdrawal movement to new lines and new positions may end in rout and catastrophe. The breakdown and the break-up of the work of previous generations is entirely possible."

Yet, in the face of critical changes and unparalleled need, word has gone out across the world withdrawing our missionaries from three great fields, other missionaries have been retired, all missionaries have been asked to extend their term of service one year to save the expense of travel in this time of crisis, and, finally, half of the salaries of all workers—missionary and national—and one-half of the current expense fund for all the work is being held up for two months as a deferred payment. Fields unready are being asked to become self-supporting.

As we face the situation we naturally ask, "What will be the effects of such drastic action?" Out of it undoubtedly some good will come. Expressions from the missionaries indicate a renewed determination to grasp vigorously every possible opportunity, to re-estimate every piece of work and lop off any fruitless

branches. The native leadership is showing the same courage and self-denial the missionaries have shown but because they are in the depths of financial depression they are not able to take over the burdens we are laying down. There is a quickened faith that out of the difficulties and hardships may come a furtherance of the gospel. There is a deeper understanding of the words, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

We must not, however, close our minds and hearts to the sinister aspects involved. The heroic spirit of the mission fields will bear almost any strain for a limited time but, in the midst of this world-wide depression, the continuation of such drastic steps may prove serious to the future of the native church. Inevitably such measures will drive from the service invaluable helpers and workers because they will find themselves unable to live on the stipend provided. It will lead to discontinuance of a good deal of fruitful work and serious discouragement of the leaders. And as it so happens, the very time we are withdrawing much of our support finds the native churches less able to help themselves than ever before.

THIS unhappy situation has come at the time of greatest opportunity and need. The doors are wide open and both nationals and missionaries are longing to go forward. One illustration will serve to show the situation in Porto Rico. The government has contracted for 10,208 acres of land that will be divided into 2,176 small farms. A large percentage of the families that will avail themselves of these opportunities will be members of evangelical churches. We have the outstanding rural work in the island. We should be ready to furnish religious instruction for the children of these communities and to aid them in the establishment of permanent religious centers. Notable social and moral movements are going on in many of the fields.

The December number of *The Baptist* has a telling illustration showing the missionary work of the yesterdays as a tiny plant being watered from a watering pot. Beside it stands the work of today—a thriving institution of churches, hospitals, schools, etc. The cartoon bears these words "Great souls gave all to plant and nourish the world Christian program. Today, the large fruitbearing organizations stand in their memory to be husbanded to self-support or left to decay." Underneath this vivid illustration is a paragraph which I want to quote in full. "When a mission becomes self-supporting it really ceases to be what one would call a mission and becomes missionary. But the field of expansion is usually so close to its door and so urgent are the needs that the local organization could never face it alone. There are many mission churches that have actually become self-supporting, but crushing in on them from every side are appalling conditions within the borders of their immediate community. The Christian spirit must serve or die. Such a church, although having reached the point of self-support for its own intact organization, feels compelled for its very life's sake to give itself unreservedly to the needs crowding about. This cannot be done without help. Thus the growth of the kingdom goes on. The mission field teems with examples of this. That's why great-hearted missionaries look upon us with strange, troubled eyes when they are asked, 'Won't your work become self-supporting after a little?' True self-support means more than just standing on one's own legs. We must be able to reach out."

SELF-SUPPORT should be a matter of growth and development and not a measure insisted upon because of steadily falling income. When groups are thus forced to do without our aid the church at home must not get the impression that the missionary enterprise is accomplished and that the responsibility of the older churches is discharged because the younger churches are no longer to receive our financial aid.

Missionaries are today heroically standing between the home church and the native churches. By way of illustration: When it was agreed that there should be a reduction each year to work in Jamaica, looking toward self-support in six years, and a similar understanding that appropriations would be reduced to Porto Rico 10 per cent each year, it seemed to the native brethren like a contract. Now this contract is unintentionally annulled on the part of the churches in America by the falling off of receipts. The missionaries must face the plight and pleas of individuals who must be dropped or have their already inadequate salaries reduced at a time of great economic distress.

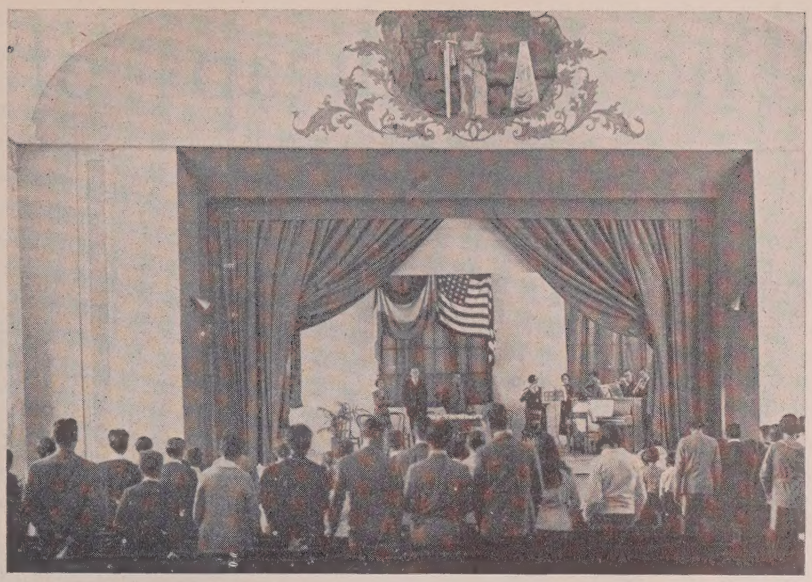
The tax on the missionaries' purse, nerve and soul is great. He does not complain that he is called upon to share the financial crisis and to stand shoulder to shoulder with all the faithful ones at home who are fighting for the life of foreign missions. But it should not be forgotten that he comes forward in many ways to save the situation. Besides direct calls from the organized work, outside demands face him constantly. Last year 100,000 Mexicans returned home from the United States. There is no organized charity and as in cases of distress in mission lands the missionaries' home is pointed out as a refuge for the unfortunate. Countless times every day he has to face the questions of "one of the least of these."

OUT of this dark day there must arise a deeper sense of obligation on the part of thousands of church members, and this must be expressed in figures of missionary giving. Going into partnership with Christ and sharing with him if need be out of our

(*Continued on page* 20.)

Colegio Internacional

A Monument to Missionary Labor in Asuncion, Paraguay



Above: A part of the student body of Colegio Internacional at chapel service in the auditorium of the new Allen-Stone building, the most beautiful school building in all of Paraguay. Dr. A. E. Elliott, director of the school, is seen on the platform. The school is now offering the full high school course.

Left: The Carnegie Library of the school which serves not only the students but the whole city of Asuncion and many interior towns through an extension service.

Right: The new carpenter shop of the school in which all the machinery is run by electricity. It is hoped to make most if not all of the woodwork for the new Frances Allen Hall here. Much of the furniture in use in the school, including desks, bookcases and chairs, was made by students in the carpenter shop. A recent exposition of Manual Arts displayed to advantage the work done.

The Handicaps of the Cross

By I. J. CAHILL

THE cross is still a handicap in the twentieth century. The urge to be modern, the cult of self-expression, well, the idea of the cross does not fit into the present mood, and the mood is the thing. Self-abnegation is an anachronism in an acquisitive age. It is an affront to the great god Self-Expression so assiduously worshiped in this go-getting time.

The modern man wants what he wants when he wants it. His greatest fear complex is the inferiority complex. The superiority complex is balm to his soul. To such a man in such a time, the cross is a scandal indeed.

And yet here is the greatest apostle determined to know nothing else, a crucified Christ the very heart of his message. His interpretation of the Christ determined the course of the church for nineteen centuries. And so it came to pass that every aspirant to a place in the Christian fellowship found himself confronted with the cross.

Now the cross means suffering, humiliation, self-elimination, death. How can the bumptious ego in man accept it and consign himself to an outpouring of self as the very keynote of life, the life that satisfies? Where then is self-importance, or acquisitiveness, or ease or dominance? He that seeketh . . . shall lose. He that will lose . . . for my sake shall find. That is the cross as applied to the art of daily living.

If Jesus Christ is Lord; if he is fitly interpreted by the apostle who rescued his cause from becoming a petty Jewish sect and who determined the mould in which Christian thought has been cast for nineteen hundred years, then we shall have to take the handicap of the cross from which we shrink along with the power of the resurrection. Again, if Jesus Christ is wise in the ways of the human soul, and is a master to be followed, then somehow by way of the cross is to be found the satisfying life for unspoiled men and women. But how? Here we are, with senses avid and eager, desirous to possess, to be free to try out every driving impulse, to give expression to every clamant power and behold the cross confronts us squarely with its silent warning that in such ways lie sorrow and loss; that fullness of life lies in the diametrically opposite direction. How can these things be?

With a shrewd cunning which might have been turned to the better uses, men have sought to denature the cross, to accept it with glib lip service while denying its validity and power.

There is the long inglorious history of sophisticated treatment of the cross as a philosophical puzzle whose deepest significance was that of an arena for furious and futile combat. The net result of centuries of this performance has been to reveal the amazing inanity of which men are capable just while they are flattering themselves they are rescuing the universe from collapse. From the débris of these struggles we have such treasures of thought as that the crucifixion of Jesus was the way God had of buying off the devil; that it served to restore a livable good nature to an enraged God; that it was a cleverly staged drama going through the motions of satisfying an inflexible moral government; that since "Jesus paid it all" that lets me out with nothing to do but say that I accept the gratuity and then everything is lovely. Such is earthly wisdom and philosophical profundity. It leaves one not very proud of the human race.

Or, rising above these heavy philosophizings, men have obscured the cross by a halo of esthetic glory. The cross has been made a symbol, the motif in painting or architecture, or sculpture, or music and so by a veneer of beauty men have covered up its rugged reality—grim but morally tonic.

THESE two ways, at least, men have taken to denature the cross and make it "of no effect." They have rationalized it in theology and estheticized it in art. Each is a detour by which men have sought to escape its frank and costly meaning. The one way leads into a desert of moral sterility and spiritual unreality; the other into a quagmire of muddy confusion and doubt. The cross is not jewelry or architecture or art to bedeck the persons or projects of men; it is not abstruse reasoning or speculation for minds already dizzy with their own void. It is a vital and vitalizing clew to the labyrinth of spiritual life. It points the way (and empowers the feet) to the satisfying life.

We may well abjure for several generations at least, all speculation about hidden meanings and profound philosophies and ingenious interpretations of the cross and devote ourselves to the practising of its meanings for the business of everyday living by common mortals. For one meaning of the cross, at least, is sure. It is the key to the very best way of living. Not only the way of living that will win most

admiration from one's fellows, certainly not the way that will bring most fame or most wealth, but the way that will bring the richest and most enduring satisfaction to oneself, the way that best fits our natures and affords the fullest self-realization.

For it is the pattern on which our universe is built. "Except a grain of wheat fall into the ground and die" it remains only one grain of wheat. But if it give its life to the great mother nature of which it is a part it becomes a mighty harvest of living and life giving grain. How natural, then, that Jesus should say, "If any man would be my disciple, let him deny himself and take up his cross daily and follow me." There is an analogy that runs through all life processes. A grain of wheat and the soul of man; a nation, a denomination and a congregation; there is a likeness in the principles and processes by which each lives.

To take up one's cross is not to clasp to one's heart with devout hands a golden symbol, a bit of jewelry. It is to enthrone in one's heart that same spirit of utter self-giving which made Jesus the redeemer of the world; the redeemer out of the world of sin and the guide through the world of selfishness into the veritable Kingdom of God, the doing of his will as the angels do it.

That is the kind of universe we live in, a giving universe. Life in the world that now is has been insistently trying to show us this. A recent questionnaire as to the great characters of the day showed Jane Addams in almost every list. And who is Jane Addams? How much is she worth? What does she have? What high office did she ever seek?

And there is Steinmetz. Wizard of electric energy and light, a boon to millions. When he turned in his final account he had an old car and maybe a hundred dollars. Serving in a great corporation, he never had even a salary. He had no time to bother with it. He gave himself and his life was full.

And the Curies. How do they rate in the French Bradstreets? Who knows or cares? They give themselves to the world. That marks them. More is not needed.

Albert Schweitzer, philosopher, university professor, author, organist without superior, the greatest interpreter of Bach in the musical world. Who is Schweitzer? Essentially not any of these things. The Schweitzer that will live, the essential Schweitzer, is a medical missionary at his own charges to the black people of East Africa. Why should he do all this? He lives in a giving universe. He gives himself.

That is one way to attain life. It is Jesus' way. It is the natural way, the way of unspoiled nature.

Look at the sanity of it. Compare Jane Addams to her fellow-townsmen of yesterday, Bath House John. Few who read this will have heard of him. Well, take Al Capone, then. Compare his self-seeking with her self-giving. Which of these two is normal? Which is sane?

Put the Curies alongside of Napoleon. Which found the way of life, the life here and now?

Choose between Schweitzer and his fellow-countryman, the last of the Hohenzollerns. Where is wisdom? Where is fullness of life?

Wisdom, sanity, soul health, joy, power, are in the way of Christ. Never was it more needed that this gospel of the giving life should be dinned into the hearts of men than now. The world of grab and get has broken down. The machine world that could produce more and more for less and less has stopped itself and left a starving world smothered in a surplus of wheat; a shivering world freezing under a crushing weight of unused cotton. We do not know how to carry on on acquisitive lines. Civilization organized with grab and get as the cardinal principles is not workable. But we do know how to help folks. If our life were organized on the basic principle of helpfulness we could make it go, we should find it workable—and enjoyable.

A dairyman suffered a nervous breakdown—overwork. He was wretched and despairing. A great specialist advised a change of occupation. The patient would have hailed gladly surcease from difficult collections, unreliable drivers, the breakdown of trucks and what not. But he could not let loose. In agony of mind he cried, "I cannot, I dare not. All I have is in this business and I cannot free myself without losing a life's savings." The wise physician assured him that he need not sacrifice his outfit, but only that instead of attempting to wrest financial

success out of the moil of trucks and bills and unfaithful helpers and slow customers, he should give himself with his wealth of skill in dairying to providing a wholesome milk supply for the children of his city, safeguarding their health and assuring them normal growth to vigorous maturity. His patient was restored in body and mind and enriched in life. He had changed his viewpoint of approach to life from getting to giving. The nerves of those who serve may sometimes be overwrought. The nerves of the coddled are sure to be hopelessly addled. The giving life is the wholesome way.

In calling us to a practice of self-denial through the month of March, C. O. Hawley and his coworkers are opening the way for a spiritual blessing in every church. They are calling us to a standard of devotion which accords with the Christianity of Christ. By nothing less can we match this hour.

In the hour of humanity's great need and of the church's severest test in five hundred years this call to sanity and devotion should meet with universal and enthusiastic response. It is a call to no toy parade of abstention from petty and insignificant expenditures. It is a summons to come to grips with conditions that threaten the race; to sustain with impressive strength our gospel program; that our record now may proclaim to the ends of the earth that this people do put first of all their interests the coming Kingdom of God; that the Disciples of Christ may match the hour!

In this hour every congregation is a branch of the greatest enterprise on earth; every pastor chairman and every Christian a member of God's Ways and Means Committee for the accomplishment of his eternal purpose in the earth.

When God denied Paul entrance to "Asia" as he purposed to plant his gospel in Ephesus, its great capital, it was to give him in lieu of a city a continent —and that the continent destined to dominate for nineteen centuries the great currents of human life. God held him back from Ephesus to give him Europe. These days of travail make it clear God is holding us back from easy and universal wealth. It is not to be that all shall have autos and radios and furs without limit; and electric refrigeration and annual excursions to Europe or the Orient or the Bermudas. He is withholding these luxuries and indulgences to lead us into the mighty areas of power and satisfaction in a genuine giving of life itself to building a new world of righteousness and peace. We are privileged to enter into the apostolic fellowship of filling up "that which is lacking in the measure of the suffering of Christ."

The cross is a handicap only in the view of our self-centered souls. In reality it is the clew to the maze of life. It is the way back to sanity and health; the way up to power and satisfaction.

A Day of Prayer

IT IS now thirty-five years since the women of the Protestant church in the United States set apart the first Friday in Lent as a special day for intercession in behalf of the missionary enterprise. The number participating has increased every year. From land to land the desire to share in this fellowship of intercession has spread until now in the World Day of Prayer Christian women the world around unite in praise and petition.

This year two women of so-called mission lands, Elisa Strozze de Pascoe of Mexico and Mrs. H. A. Yusufji of India, were chosen to prepare the call to prayer and program for use on the day, which falls on February 12. Although this is written before that date, indications are that the day will be widely observed. What its results will be in tangible value, no one can estimate, but if nothing more accrues than a spiritual strengthening of our world missionary lines, it will not have been in vain.

H. H. Harmon Goes to Washington

THE choice of H. H. Harmon as the new pastor of the National City Christian Church in Washington, D. C., is a happy one. Probably no man in the brotherhood has a more intimate knowledge of the problems attending this field or deeper concern for its ultimate success than Dr. Harmon. Identified with the plan for such a church since its inception, he served as director of the crusade for the assembling of the funds for the building, has been a wise counsellor in all deliberations concerning its organization, and has been tireless in his efforts to keep before our people the ideal of a great brotherhood church in the heart of the nation's capital. This he did while continuing his connection with the Board of Education as secretary of promotion and endowments, an office he held since 1923. Before that time a splendid pastorate with the First Church in Lincoln, Nebraska, of eight years gives him a background of rich experience for his new work. Since May, 1931, Dr. Harmon has served as supply pastor of the National City Church, taking up the duties of Dr. Earle Wilfley, its pastor, whose continued illness made it necessary for him to resign in November.

Dr. Harmon will be assisted in his new field by Miss Genevieve Brown who, as personnel and publicity director of the Board of Education, has worked with him in connection with the campaign for the National City Church and is well acquainted with its program. She assumes her new duties March 1 while Dr. Harmon is already actively at work.

Springtime in Latin America

A Discerning Leader Analyzes a Puzzling Field

By JOHN MACKAY

I SEE evidence of spiritual springtime in Latin America. One evidence is the appearance of an upward look on the faces of representative men and women in these countries, such a look as we associate with the advance of spring, with the presence of spring breezes.

South America, for example, did not always have that look. It began its history in modern times with a downward look. Its most representative men looked downward. They came there for gold, and they found it, and the coffers of all Spain spilled over. They came to rule, and not to work. They looked down and found their serfs and they subjugated them.

And then, when the dawn of political liberty broke, the downward look became the forward look. Advancement, progress became the motto. Said a great Peruvian agnostic, "In order to walk, it is not necessary to look upward; it is sufficient to look forward." "God," he said, quoting a French writer, "seems to have handed over politics to man and kept religion for himself."

It was not considered possible that an intellectual man should be also a religious man. Religiosity and intellectuality were counted incompatible, and the only thing that mattered was to look forward. But now the forward look has proved to be insufficient, and men look wistfully toward heaven, toward the great spaces. Only in the last decade the homes of universities have become open to the proclamation of a religious message. Halls of learning from which before such a message was taboo. What form has it taken?

Only three years ago, an Oriental, a Hindu theosophist, made a triumphant march around the great capital cities of the countries of Latin America, spoke to the élite of the population in crowded universities and public auditoriums, expounding the principles of theosophy. Had he dared do it ten years ago, those doors would have been shut, and he in his oriental garb, with his strange ideas, would have been a center of public reprobational standing.

But the upward look is going farther. It is becoming less dazed, is becoming concretely focused upon a certain figure, and that figure is Jesus Christ.

Traditionally, the religion of South America has had no more, as regards Christ, than a downward look. It has had a Christ as a child to pity, love and patronize. It has had a Christ as a dead corpse, nothing alive to feel sentimental over.

As the great Unamuno quoted in one of his marvelous essays, studying one of those representative Spanish Christs, said, "This Christ is the immortalization of death, death's eternity; the Christ of my land is earth, earth, earth. O Christ of Heaven," he said, "redeem us from the Christ of earth."

But even in South America today, new types of Christ appear; in that great monument on a snowy pass in Argentina is a radiant figure looking northward, symbolizing peace and radiant lordship. Now on one of those great hills will be erected an immense statue of Christ.

But not only is there an upward look. There have appeared men of action who represent this upward look. And here let me include in Latin America the great motherland of Spain. Henceforth Latin America cannot be discussed without reference to the great and glorious motherland.

I believe in the future of Spain. I believe that Spain's great days are not all behind her, because Spain today has some of the most remarkable men, some of the most spiritual politicians in the world's stage.

Let me allude to this as a manifestation of the spirit of Christ, as a new springtime in the Iberian Peninsula.

Only this last year the last of the Bourbons crossed the Pyrenees. The world was startled by one of the most remarkable revolutions in history, or at least in modern times, a nation so passionate as the Spanish people changing from absolute monarchy to democratic movement without bloodshed.

HOW did it happen? I have seen so far no answer to that question. Not many months ago, Madidia, late Spanish Ambassador to Washington, gave a lecture in the University of Mexico. He said, "When my country was heading for militarism and dictatorship, it had but one statesman, and that statesman refused consistently to be anything more than a teacher. He refused to have anything to do with politics, even to become a minister of education. "But," he said, "what has taken place in Spain today is the work of that one man, Don Francisco Premier, de los Rios, one of the great men of our times."

He came to Andalusia at a time when Spain had no sense of mission, when there were no relations between teachers and students, and during fifty years he gave

himself to the task of being the friend and the mentor of youth. He divided mankind into two classes; his friends and his intimates. "All mankind are my friends," he said, "and my intimates are you young fellows who accompany me in my classroom, or go with me into the field on week-ends."

As his great nephew told me, the present minister of justice in the new Spanish Republic, one of the greatest of the living politicians, the maker, I might say, of the new Spanish Republic—Fernando de los Rios—he said, "Sooner or later Don Francisco would face every one of his students with this question, 'And you, my friend, what do you propose doing with your life?' "

He had a profound sense of mission himself. He was a profoundly religious man, a deeply Christian man, one who felt he had to leave the Roman Catholic Church because of the intolerance of that body; a man whose body when he died was refused burial in the cemetery of Madrid where the bones of his loved ones lay, although another member of the Spanish cabinet, Luis de Zulueta, said of him, "A piece of our national soul went to the grave with him."

He was buried, like Christ, outside the religious heritage of his people, but Spain has risen again in him and through him, and the world and figure of Christ are beginning to burst upon the soul of Spain.

I think of a South American figure, one of the most remarkable men I have known of our generation, a generation between thirty and fifty; the young man who presented himself as a candidate for the Peruvian presidency some months ago. We lived like brothers. When I knew him first he was giving himself, with a group of his fellows, heart and soul to the education of the masses in his country, equipping himself for his vocation. He was a teacher in our school. He was nursed back to health in our home when the government was on his track, a tyrannical government which later fell. He went into exile with our latchkey in his pocket.

When I knew him first he said, "Excuse me, Friend Mackay, but I can't mention the name of God." I said, "Why can't you?" He said, "Because that name has been so associated in my mind with experience from youth up that every time I try to pronounce it, it nauseates my mouth."

We became friends. His outlook changed. He saw that the words of the prophets, Jeremiah and Amos and others and in the teachings of Jesus, were as incandescent expressions against wrong as ever it had occurred to him to mention. The Bible became a new Book. He was exiled. He was invited by the Soviet Government, by Trosky himself, before Trosky was hurled out of Russia, to go there, and he told me when I saw him in Berlin two years ago, "I saw it all from the Neva to the Volga. I went there as a Communist, but what I saw has cured me of Communism forever. That is not what we want in Latin America," and he, as radically Socialist as any Communist might be.

He came into touch with the British Labor Party. He met some of the Christian men in that party. His ideas were modified. He studied in Oxford. He debated some years ago in Harvard. I met him two years ago in Berlin. I went especially to see him. The first thing he did when I entered the room was to take down his Bible from his shelf, and say, "Look." I saw it marked throughout.

"The new book I am writing on Latin America," he said, "will be full of quotations from the Bible."

Haga dela Lowe, with all his radicalism, knew that human values, moral values, transcend economic values; that it is useless to transform the face of society by the elimination of one economic system; but he knows that without religion, without true Christianity the future of Latin America is impossible in any true human, cultural, Christian sense. I regard that man as the most representative figure among youth today in Latin America, and undoubtedly, if he lives, a future president of his country and a continental figure—I regard him as one of the greatest bulwarks against Communism in its godless form in Latin America today, and that I regard as a sign of spring.

If I were to linger at this point I could enumerate instances in which, in the missions and through the missions, figures have appeared such as that which denote springtime in Latin America. Rio de Janiero, the great city, has called one of its streets by the name of an Anglican pastor, and in that same city next year, for the first time in the history of Latin America, will be held the World Sunday School Convention. That too is symbolic of a new springtime, especially when one takes into account the attitude of the Brazilian Government.

There is the seething brew. We may hear the sound of the avalanche and see the river, the torrents swell, with its drastic effects, but it is springtime. It is the bulb and there is blossom and there is fragrance, but what must be the new attitude—the new missionary attitude at home and abroad? A rediscovery of the meaning and of the significance of the Christian prophets.

I shared two days of the exile of Miguel de Unamano on the little frontier town of Edni, two years ago before the Spanish monarchy became a republic. He took me one day to see a new bust which a great Spanish sculptor was forming, and there, across his heart, was the sign of the cross which he, with his fingers, had drawn before the clay was dry, a cross not dangling down his neck, but across the living crusader heart of Don Miguel.

(*Continued on page* 22.)

Christ of Everywhere

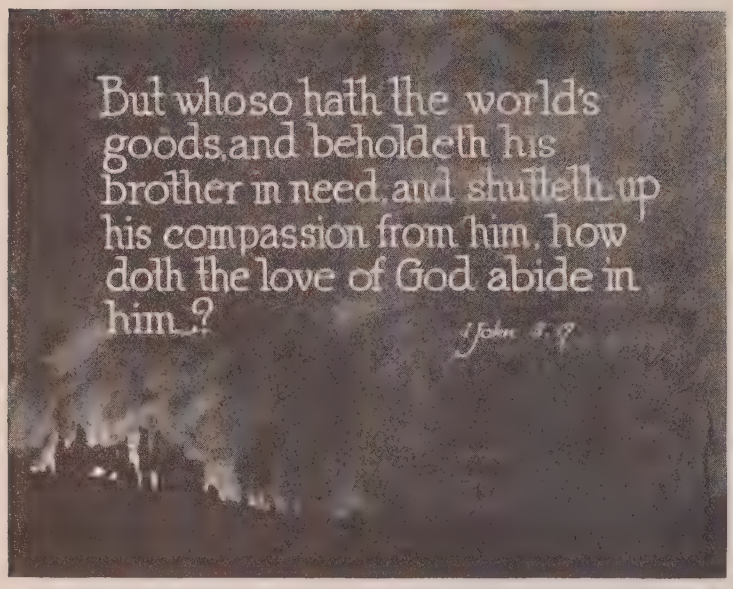
"Christ of the Andes",
Christ of Everywhere,
Great lover of the hills,
The open air,

And patient lover of
Impatient men
Who blindly strive and sin
And strive again,—

Thou Living Word, larger
Than any creed,
Thou Love Divine, uttered in
Human deed,—

Oh, teach the world, warring
And wandering still,
Thy way of Peace, the
Footpath of Good Will!

—*Henry van Dyke*


But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?
1 John 3:17

Some Practica Persona

A Golden Rule Dinner

Figure the cost of your ordinary Sunday dinner:

Here is one dinner (for 4).		Here is a suggested self-denial dinner (for 4). One family is living on this.	
Round steak	$0.30	Eggs	$0.10
Mashed potatoes	.05	Mashed potatoes	.05
Sweet potatoes	.10	Olive, lemon jello salad	.15
Pineapple salad	.18	Rolls	.05
Jelly	.05	Fruit salad	.15
Bread	.05	Total	$0.50
Tea or coffee	.10		
Gingerbread and whipped cream	.25		
Total	$1.08		

Following this suggestion, 58c per meal would be saved. Having one Golden Rule meal a day for thirty days would save $17.40. Having one Golden Rule meal a day for one week would save $4.06. Having a Golden Rule dinner each Sunday of March would save $2.32.

A Minister's Family Ventures

A minister and his family in the southland have made a novel experiment. They have located a box in a prominent place in the house. When they spend any money for anything which they deem their own pleasure they put a like amount into this box. It was opened recently and one of the sons exclaimed that their family couldn't give all of that money! They were astonished to see how much they had laid aside by matching their luxuries by self-denial. Try it. The results might be surprising.

Self-Denial Box in the Home

In one of our cities early in January the Mayor's Relief Committee for Unemployment used the following method: They had delivered to every home in the city a coin box appropriately marked by pictures and quotations. Several days later the boxes were gathered up and the returns were most gratifying.

A self-denial box in every home of a church during March when each member of the family would be asked to put a coin in the box at each meal would mean much in gifts for Christ's work.

It is suggested that each family provide its own self-denial box. If family coin boxes are desired, they can be ordered from the United Society.

For All Who Lunch Out

By exercising a little care in selecting your lunch, you will be able to have a part in self-denial. On the left is the lunch you may have been eating. The right shows the possibilities by exercising a bit of self-denial.

Unless one is very careful, his lunch will run to 50c.

6 lunches, at 50c per lunch—$3.00 for the week.

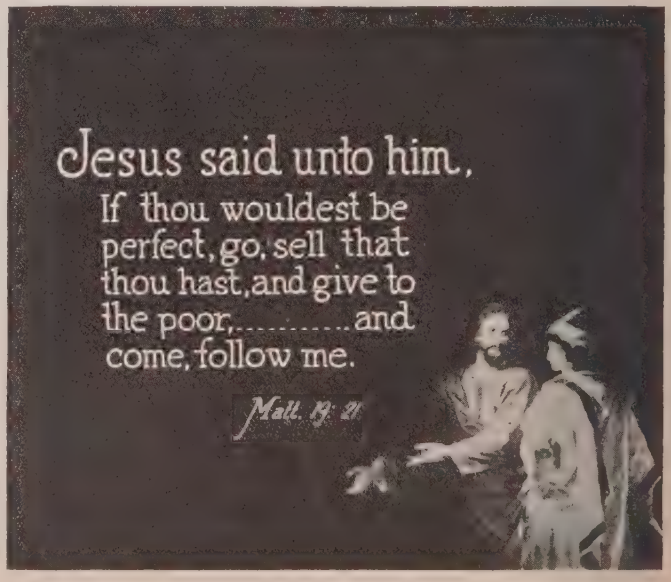
A self-denial lunch (as much efficiency):

With careful selection you might get along on a 25c lunch.

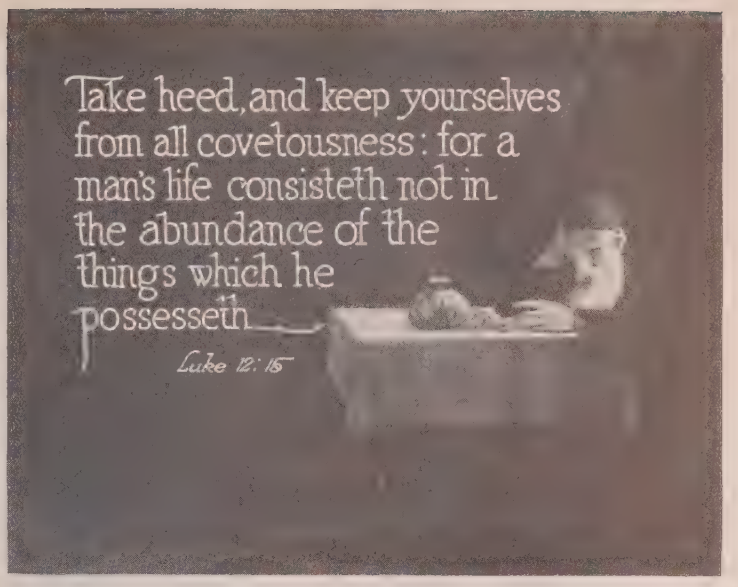
6 lunches, at 25c—$1.50 for the week—$6.00 for the month.

Can a High School Girl Share in Self-Denial?

All girls who have any money could share. Most girls either have an allowance or make a little pin money. They spend money.



Suggestions for Self-Denial


Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth
Luke 12:15

Here is one girl's expenditures for one week:

3 coca colas, at 5c	$0.15
5 candy bars, at 5c	.25
1 show (neighborhood)	.20
Beauty parlor (average for week)	.50
Cosmetics	.15
Hosiery and lingerie (above necessity)	.25
	$1.50

What would an attitude of real self-denial do in this girl's case?

She would either:

1. Cut her expenditures for the week of March 21-27 and give the amount saved as a self-denial gift, or

2. She would match her expenditures with a like amount for self-denial.

Self-denial means to share a part of what you have been accustomed to. If one doesn't share according to what one has, the sharing habit will never be formed.

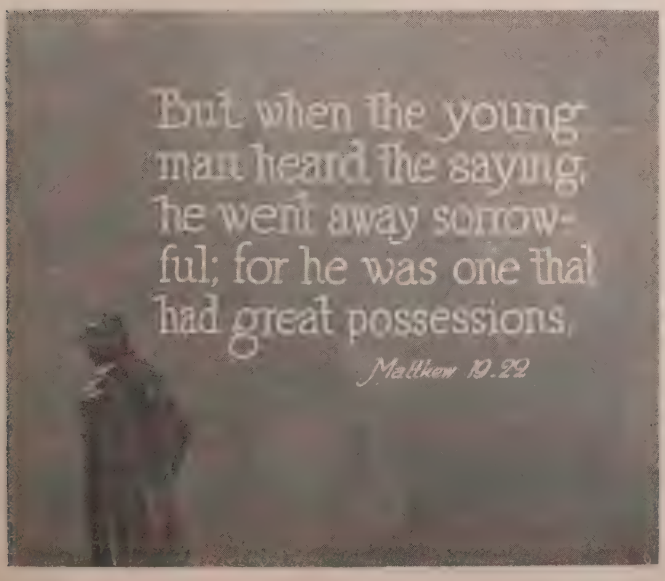
Can a College Boy Share in Self-Denial?

He may be spending his own money or Dad's money, but nevertheless, he spends. The following expenditures are typical for one week on the basis of one "date" per week:

3 coca colas, at 5c	$0.15
5 candy bars, at 5c	.25
Self and girl to downtown theater evening, 50c each	1.00
2 sundaes after show, at 20c	.40
Street car fare (this is the cheapest way) 2 fares each way, at 7c	.28
	$2.18

A Business Man's Guest

A young attorney in a mid-western city belongs to a business men's club. He took a guest with him to this club. He paid 85c each for the lunches. His guest perhaps would have been just as well satisfied with a 50c lunch and just as comfortable in eating it. Suppose the young business man had given the difference in self-denial. It would have amounted to 70c.



Entertaining Guests

"An old school friend wanted to return the hospitality accorded him in our home. He took us to the Claypool Hotel for Sunday evening dinner. The bill was one dollar and a half ($1.50) per person. He gave a tip of 50c. Our evening cost $5.00 for the dinner. Had we crossed the lobby we could have had all that anyone could eat on a special occasion at a maximum of 75c per plate, or a net saving of $2.75."

Self-denial does not mean to live on a niggardly basis, but to be conscientious in one's expenditures for a high end.

A man in a mid-western city made several hundred thousand dollars on the board of trade dealing in wheat. He gave a dinner recently at the country club to a few friends. The caterer's bill was $167. This man was giving 50c per week to current expense, nothing to missions and gave no self-denial.

Eating Two-Thirds in Five Minutes

Two young people, members of the Hi-Tri Club, went to their advisor in order to talk with her about discontinuance of membership with the club. They felt they could not make the offering of fifteen cents each month. During the time they discussed the matter they each ate a ten-cent chocolate bar, an amount equal to two-thirds of a month's offering.

These are but a few of many ways in which self-denial might be observed by every one in March.

The Ministry of Present Labor

An Open Letter to a Pastor on an Age-Long Question

Dear L. J.:

About the second coming—I wish I could tell you the obvious answers to all your questions but the day nor the hour no man knows. It doth not yet appear what we shall be. It hath not entered into the heart of man the things God hath prepared for them that love him. So why should I presume to explain it?

But I am very willing to write you of a train of thought that arises in me when the second coming is mentioned. The first thing I think of is that his coming nineteen hundred years ago was foretold and expected. Yet when he came his own people did not receive him. I have thought of that a great deal.

The Jews were sure of a coming king. He was to come in glory and power and before him would gather all nations. That was reassuring and satisfying. It all seemed very simple. King, glory, power, they knew all about that. They knew what a king was and looked eagerly for his coming. They knew what regal glory was and their oriental love of pomp and splendor fired their hearts with passionate desire for its realization in Israel. And the power of that king, ah! they could not wait for his appearing to throw off the yoke of the Roman. Again and again they were seduced by false, fanatical messiahs into futile rebellion, ever hoping that this was at last the time when God would restore the kingdom of Israel and replace oppression with power.

Power and glory and a king—that was clear. Speed the day of their coming! But when the Day was come they did not know it; the King they recognized not at all. Jerusalem, the city of the great king, beautiful for elevation, the center of Israel's life and worship, divinely favored by the giving of the law, by the visitation of prophets; Jerusalem did not know the day of her visitation. She crowned her long, ignoble record of stoning her prophets and killing them that were sent to her by the tragedy of Calvary, a tragedy so black as to blot out the light of the sun.

Always when this matter of the second coming arises, I think of those Jews. They were not lacking in intelligence. They had spiritual vision and culture. Witness their psalms and the high reach of their prophets, enriching the life of the world for three thousand years. They were the "best people" of the whole world. Yet with their intelligence, spiritual vision and moral attainments they missed the high hour of opportunity. Their king came and they crucified him. The glory and power of Israel departed forever.

Could I do any better than did those Jews? How? Somehow I cannot muster any strong confidence in my ability to blue print the day or the manner of his coming. What then? Do I devitalize my ministry? It has never seemed to me so. Since coming out here to Creston, I have had opportunity to review my life's ministry, its weaknesses and the elements in its abiding worth. Out of this review has emerged certain elements that stand out as of permanent value. I take it the real objective of the gospel ministry is to induce humanity to get up out of the animal level of living and claim its birthright as heir of God; to lift men up and hold them up.

Nothing matters except as it may affect that purpose. "Sound doctrine" (Paul is my authority) is to teach older men to be serious, sober-minded, of wholesome faith and steadfast; younger men likewise to be sober-minded; the women to be kindly spoken, teachers of that which is good, leading younger women to be chaste, to love their husbands, their children, to be home makers and so to adorn the doctrine of God.

The second coming may well contribute to that end. It is an inspiring and stimulating hope. The how and the when of it may well be left to the Lord. The failure of the Jews to blue print it warns me. I have learned from the apostle and from observation of others not to let speculations of times and seasons "upset the mind" or beguile one from the sane, wholesome, homely duties of daily living.

As I look back over my ministry I discover that my chief reliance has been on the *first* coming. This is solid, historic fact; sane, inspiring, redeeming fact. When we preach Jesus as Lord, we are proclaiming the first coming. In that is hope for men and power. On that rests even the hope of the second coming. While strength is mine I want to be busy announcing his coming, his presence, his saving power. To do this and so to live that I may joyfully pray "Even so, come, Lord Jesus" is the best preparation I know for his coming in glory.

Yours in present labor and future hope,

ECCLESIASTICUS.

A street in Nanking, China, now the capital city of the republic

The Seething Orient

A Changing People Call for Changed Missionary Policies

By ALEXANDER PAUL

THAT sleeping giant, Asia, has awakened and like Rip Van Winkle is rubbing its eyes, wondering what kind of a world it finds itself in. With a twentieth-century mind and outlook but bound down with a fifteenth century code of law and morals, India, China and Japan bid fair to cause our sophisticated Western nations much concern. Can that part of the globe which contains nine hundred millions of the population of the world be kept more or less in subjection to the white races?

This is the most important factor in the development of the Orient today. Is Japan sensing this? Has she come to see that the dominance of the white races is nearing its end? Does she feel that it would be an utter impossibility for the Western nations to get together in order to stem the tide of the "yellow hordes of the Orient" and is she keen enough to see that this is her opportunity to become the dominant factor, for a time at least, not only in the Orient but in the world? This does not mean that she will be foolish enough to declare war on the world, but given the commercial and military leadership of the Orient, she will be in a position to bargain with the West for what she needs in industry and commerce. Looking at the situation from a distance and unprejudicedly we may reason that such a dominance would be impossible, but that does not mean that the ultra military party in Japan can be made to see the impossibility of playing such a rôle.

Was there ever a more opportune time for a nation situated as is Japan today for gaining control? When she began her warfare in Manchuria in September few imagined it would be anything but a skirmish and that an understanding would be reached and the troops withdrawn. Today we find all Manchuria under her control. Her warships in Shanghai waters today may result in a state of war by the time this is read.

The old India, with her 320,000,000 of people, is collapsing. Whatever may be our interpretation of British rule in India, we find that great colonizing power all but helpless to adjust the complex situation. Never again can a well-trained foreign army run rough shod over India, shooting down tens of thousands of the population. You can't shoot unarmed people. You can't turn the cannon against helpless masses lying in the streets, and you can't imprison the millions who are enlisted in the passive

resistance move which is sweeping the land. Human prejudices and national aspirations cannot be stamped out by the sword.

In the face of such conditions what part is Christianity playing to help solve the problem? How influential is Christianity in meeting this great emergency? What voice is the church having in the Council of Nations today? What are the missionaries doing? These are questions which naturally arise to thinking people the world over.

The missionaries are sent to preach a gospel of peace while the churches and nations from which they go spend billions in preparing for war. The missionaries are sent to heal the bodies of the afflicted, while the governments from which they come, continue to blow thousands of innocent people to eternity. The missionaries proclaim the teaching of Jesus concerning loving one's enemies, but if a finger is laid upon one of these missionaries to harm him, his government immediately demands redress and apologies. One is not arguing the question, but stating facts and it is easy to see how large these inconsistencies loom in the thinking of intelligent Orientals. It all seems so far removed from the life and teachings of the Man of Galilee.

In addition to these difficulties, the missionary has also to face more intimate questions of adequate missionary policy.

Are the present methods not only of Disciples of Christ but of all the churches, meeting the needs or has the time come for a change to be made? We are impatient with the armament competition going on between nations. We bemoan the fact that they cannot get together for a program of world peace. But are we without sin? Are the churches not competing with one another today in so-called mission lands as well as here at home? Are we not inspired to make not only converts but to get them into our particular church and insist upon the nationals adhering to our way of thinking? We boast of the Christian leaders God has raised up in the Orient, but we decline to follow their leadership when it clashes with our theological dogma and church shibboleths. When Kagawa of Japan and Chen Chin Yih of China tell us that competitive denominationalism must cease, that the mission boards must give the national Christians greater freedom, we refuse to do so and console ourselves by saying, "These dear people do not understand what is at stake." We refuse to trust these men and scores of others who put us to shame in their daring faith and self-sacrificing ways of life to interpret Christ and organize churches which will be accommodated to oriental manner of life and thinking. Rather we insist they follow the form of the Western churches which help to finance the program.

Could not a great deal of present administrative work be done by joint mission boards? Gladly do we acknowledge what is being done in joint boards in education and medicine, but even that is not enough. We are saddened because France, Germany, Persia, Italy, England and the United States cannot get together on a working basis for world peace, but how much sadder we should be when Episcopalians, Methodists, Lutherans, Presbyterians, Baptists, Disciples and others cannot get together in a practical way for the specific purpose of making Jesus supreme in the hearts and lives of men and nations.

Whether we like it or not we are going to be compelled to change our methods of procedure. Are we not being forced to do so now? The word "reconstruction" is heard on every hand. What do we mean by reconstruction in mission work? Is it closing the work of a few mission stations and withdrawing from several countries simply because we no longer have the money to carry on as formerly? Or does it mean a restudy of every phase of work at home and abroad with a determination to eliminate as much waste as possible to carry on a program commensurate with the needs of the present, rather than those of a decade or two ago?

After thirty-six years of close contact with the Orient one can say without fear of contradiction that there never was a greater opportunity to present Christ than now. In spite of anti-Christian and communistic societies being formed in every part of the world including our homeland, wherever Jesus has been presented without the worthless accusations which have grown up around him, he has won people to himself. He is still the greatest vital force in the world today. In the words of the Hindu scholar, "Jesus is the only one bidding for the heart of humanity."

To quote from Japan's "grand old man" who died a few weeks ago, Baron Shibusawa, "I do not believe that the East can remain East, or the West remain West. The world must stand or fall together. The white man and the yellow man both sons of a common Father, must face the world's future together." How alike this sentiment is to that expressed by the apostle Paul, "He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him though he is not far from each one of us: for in him we live; and move; and have our being."

Our task in the seething Orient today is to help answer the prayer of Jesus when he said, "Thy Kingdom come, Thy will be done on earth as it is done in heaven." All reconstruction must have as its aim, not the building up of denominations but the bringing in of the Kingdom of God on earth. To do less and to have any other motive is to fall short of the teachings and program of Jesus.

Miss Mary Thompson, supported by the Australian Churches of Christ, is continuing the work in Harda, India, to which she has given over forty years of her life, going out by bullock cart into the highways and byways to minister to those in need.

"Let There Be No More Hardas!"

An Example of What Happens When America "Cuts the Budget" as Viewed by Another Country

By G. PERCY PITTMAN

I AM sitting on the stone-paved verandah of the Mission bungalow. Miss Mary Thompson and her Bible women have just gone down the road in the bullock cart to their work among the women in the town.

As a mission field Harda, India, has been abandoned by our American brethren, and if Miss Thompson were not supported by the churches in Australia, her work also would be closed, and if she went away there would soon be little left.

G. L. Wharton, who first kindled the flame of foreign missionary zeal among the churches in Australia, began the American Mission here fifty years ago, and built this bungalow twenty years later. He had high hopes of the place as a center of Christian influence, and no doubt watered the first seed-sowing with many prayers. I wonder whether it hurts him now to know that it has been left to its fate? There used to be eight or nine missionaries, and many Indian helpers. All these, except Miss Thompson, her two Bible women, and an Indian pastor, have been transferred to other stations.

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I wish it could be said that the aim of the Mission had been reached, and that Christianity had been firmly established in the town and district. It must, on the contrary, be confessed that in spite of the devoted labors of all these years, the tender plant of the Indian church is in danger of slowly withering and dying, and a large vacant territory lies unworked.

Looking across the garden bright with cosmos and zinnias, over a field and between some fine neem trees, I can see three bungalows which were formerly occupied by missionary families, but have been sold and are now the homes of Indians. Westward, across another field where the hay is being cut, is the high school with its two hundred students, formerly conducted by the Mission, but now run by the municipality. The Bible used to be taught there daily, but it is now a prohibited book.

In the center of the town of 16,000 inhabitants is a building which housed the middle school, but it was sold to the municipality, and the Bible is taught there no more. At the farther end of the town, in a six-acre plot, are the ruins of the Mission hospital and dispensary where Dr. Drummond, Dr. Miller, and

others gave their strength and sympathy for so many years in the relief of suffering and for the love of Christ. The doors and windows, roof timbers and tiles, and all the equipment, have been removed to other mission stations, and all that practical social service and evangelistic effort has come to an end. In several quarters of the town are buildings which were used for schools and cottages for Christian workers. These were centers of influence, and in all there were ten schools, with 800 scholars. All are now closed, the buildings sold, and the Word is heard there no more.

As I go about among the people, I hear lamentations for the closing of the hospital and schools, and praises for the work done by the Mission in days gone by. I am struck by their friendly attitude, and the absence of the opposition which I have met with in some other parts of India.

It is good to know that there is a "saving remnant" —the Indian church with forty members, and sixty children and adherents. These meet in a chapel built by Australian money, and the pastor's salary of about ten shillings per week is paid partly by the church, and partly by the Mission. A Sunday school, Christian Endeavor, and prayer meetings are held.

Then there is Miss Thompson who for over forty years has toiled zealously, perseveringly and successfully along with her Bible women, among the zenanas. Their visiting list has over 200 houses. Surely this is a notable achievement! They reach not only women and children, but many men gladly listen to them. This is evangelistic work of the first rank, and deserves all encouragement. Miss Thompson is mother to all the Christians, and she denies herself to help the poor among them. Many of the women in the zenanas are believers, and much Christian teaching has been spread abroad in the town and villages. At any time a harvest may be looked for from such prolonged and faithful sowing. The fire which smoulders in many hearts may at any moment burst into flame. Earnest prayer should be offered up all over Australia for the increase which God alone gives in answer to the prayer of faith.

No effort for the glory of God and the good of men is lost. Influence, whether for good or evil, goes on forever. The gold, silver and precious stones abide, and our Lord when he appears will find results wherever faithful service has been rendered. But the pity is that the good work, instead of growing with the years, should have to diminish, and in the eyes of the Indian people the retirement of the Mission registers a definite defeat of Christianity, and a victory for heathenism.

The sole reason for the abandonment of Harda and several other stations is the lack of funds. The Mission is not to blame in the least. If they had been adequately supported they would never have dreamed of shortening their line. America, the richest country in the world, is obliged to withdraw from needy and promising fields for want of money. A nation which spends prodigious sums in other directions must starve her foreign missions. A brotherhood which builds costly churches and equips them lavishly must retreat from hard-won positions among the heathen to save a few thousand dollars per annum. Cheeseparing and scrimping must be the order of the day all over the foreign field, while luxury and extravagance are in evidence in all directions at home. If there cannot be an advance, at least let there be no further retreat. Let there be no more Hardas.

The Hero in Thy Soul!

(*Continued from page* 6.)

necessity and not out of our surplus, would go far toward solving the problem.

One of our missionaries the other day closed the letter in which he had been discussing the problem involving self-sacrifice of the severest kind, with these striking words, "Don't worry, all the heroes are not dead yet." And speaking of heroes, *The Presbyterian Survey* says, "Heroism is an interesting thing to admire, but—a more interesting thing to imitate. It is so much easier to spend our time admiring a hero than to follow in a hero's footsteps. Admire the heroism of our missionaries and other workers as much as you wish; take off your hat to them all you please; but don't stop there. Here is your chance to be a hero too. Step right up and share their burden now. This is your call to heroism."

Dr. Taylor Gives Full Time to Teaching

DR. ALVA W. TAYLOR, for ten years secretary of the Board of Temperance and Social Welfare, has resigned, effective March 31.

Three years ago Dr. Taylor became professor of social ethics in Vanderbilt University, Nashville, Tennessee, sharing his secretarial duties with James A. Crain with the understanding that in time Mr. Crain would assume the full duties of the board, leaving Dr. Taylor free to give his full time to that of teaching. Under the leadership of Dr. Taylor a brotherhood conscience has been aroused on social problems and now under the direction of Mr. Crain an aggressive participation in social movements will continue the contribution of Disciples to this phase of world betterment.

Listening In On the World

A Brief Survey of Significant World Happenings From the Christian Viewpoint

By JAMES A. CRAIN

IN THE light of the attack upon Shanghai and Nanking, Japanese political strategy is becoming more apparent and her ultimate objectives are being revealed. Seizing upon a time when Western powers are engrossed with grave international problems growing out of the World War and with their finances shattered as a result of the world-wide economic depression, Japan proposes to establish herself as the dominant power in the Pacific and to assume economic and political hegemony over Eastern Asia. That such are her intentions is indicated by every development of her political and military strategy.

The first step in the accomplishment of this purpose was the seizure of southern Manchuria to serve as a reservoir for her excess population. Here she carried out her plans in a smashing drive which began early in September and was fairly complete by Christmas. China found herself unable to resist the powerful Japanese advance in Manchuria. She does not possess the powerful instruments of modern warfare in any large numbers, nor is her political and financial situation such as to make strong resistance possible. Lacking these weapons, she has developed one particularly adapted to the Chinese temperament, ie., the economic boycott. Just as the Russians say that "Old General January" is their best soldier, so do the Chinese rely upon "Old General Boycott" to protect them from too oppressive measures at the hands of their enemies. After all, four hundred million human beings, be they as poor as the proverbial Chinese coolie, consume a good many millions of dollars' worth of rice, cotton cloth, and other articles of commerce. Faced with falling prices and almost complete demoraiization of one-third of her foreign trade, the Japanese business interests began to complain. In order to quiet the growing protest at home, the government in power determined to make an attempt to crush the boycott. In spite of the fact that it might mean war with one or more of the great powers, the decision was made. Japanese war vessels steamed into Shanghai harbor and demanded suppression of anti-Japanese propaganda. Acquiescence to the demands did not avail to save the city and the last days of January and the first days of February witnessed an assault by land, sea and air, upon Chapei, the native section of Shanghai. American newspaper correspondents described the attack as particularly brutal, men, women and children being mercilessly bombed and machine-gunned to death. Continued attacks resulted in the almost complete destruction of the quarter. Assaults continued until February 5, at which writing an even more severe engagement seemed imminent. The offensive spread up the river to the Chinese capital at Nanking, where foreign residents were being evacuated in preparation for a sanguine engagement at that point.

Under the circumstances Japan can scarcely be serious when she assures the world that what she is doing is not warfare and that she has not violated her pledge to the Kellogg Pact. If what happened at Mukden, Tsitsihar, Chinchow and Shanghai is not war, then neither was the battle of the Marne, Verdun or Vimy Ridge. The lack of a formal declaration of war does not in the least change the fact that warfare in all its phases is actually going on.

There are indications of growing restlessness in Japan over the actions of its military clique. The cabinet all but split over sending Japanese regular army troops to Shanghai and the ministers of war and navy carried their point only by threatening to resign. The displacement of Admiral Shiosawa, who admittedly blundered in firing on Shanghai, by the more moderate Admiral Nomura was looked upon as an effort to relieve tension, one cabinet minister going so far as to say that had Nomura been in command from the first the incident would not have happened.

Japan has against her two powerful forces. The first is world opinion. She is today the most unpopular nation in the world, and in the face of the adverse moral judgment of mankind, it is inconceivable that she can succeed. The second is the lack of adequate gold reserves. To prosecute warfare she must buy munitions and foodstuffs abroad. Such purchases are sent C. O. D., unless the purchaser can arrange credits. In the present state of her finances she cannot do that.

President Hoover must have indulged in a moment or two of self-gratulation when Mr. Mellon agreed to relinquish the secretaryship of the treasury to succeed Charles G. Dawes as ambassador to Great Britain. By that stroke Mr. Hoover, on the eve of an election, was able to rid himself of a colleague whose unpopularity with the masses is quite as great as his popularity with the great financial interests of the country and at the same time elevate him to a position where even his best friends cannot but feel that he has been honored. During his eleven years in the treasury Mr. Mellon has often been denounced and more than once made the target of attempted impeachment proceedings. Hailed by his friends as "the greatest secretary of the treasury since Hamilton," he has been to the popular imagination the sinister symbol of Wall Street's influence in government. As ambassador to Great Britain he will handle the delicate negotiations which unquestionably face the country on account of reparations and war debts.

Hardly had the Disarmament Conference opened in Geneva when Andre Tardieu throw a bombshell into proceedings by making public France's proposal to arm the League of Nations as an international police force. Just before that a delicate situation had been precipitated by an effort to bar the election of the Japanese delegate as one of the vice-chairmen, which was averted only by a ruling from the organizational committee that its nominations must be accepted or rejected *en bloc*. The French plan created a sensation and was generally interpreted as an effort by France to block any genuine reduction in arms. France has consistently refused to disarm unless other nations—meaning Great Britain and the United States—will guarantee her security. The proposal to arm the League is evidently set forth for bargaining purposes. That it will receive short shift is indicated by its prompt denunciation by Senator Borah, who, as head of the Senate foreign relations committee, has become a sort of unofficial barometer of American administrative and legislative attitudes. An Italian spokesman denounced it as a proposal for another armed state, while neither Great Britain nor Germany could see any good in it.

The British plan for disarmament involves the carrying out of the Allies' promise to Germany to disarm and proposes (1) that all signatories to the disarmament treaty accept the principle of limitation of military budgets as well as of numbers and categories, (2) that all nations now accept for themselves the same prohibitions of numbers and kinds of armaments which they imposed upon Germany and her allies, and (3) that a system of international supervision of armaments be established. She also urges that no more naval vessels be built of more than 10,000 tons, that large tanks and heavy guns be abolished. She suggests the practicability of doing away with military aircraft and expresses a willingness to negotiate on this point. Arthur Henderson, successor to Ramsay MacDonald as leader of the British Labor Party, is the chairman of the conference. In his opening address he declared, "We refuse to contemplate the possibility of failure." With the object lesson of the dangers of militarism now being furnished by Japan, let us hope that Mr. Henderson's words will prove to be prophetic and that some genuine reduction may be accomplished. This possibility is enhanced by the fact that the limitation upon German armaments by the treaty of Versailles will soon expire and in consequence other powers signatory to that document must now either begin to make good on their promises to disarm or stand by and see Germany once more begin the building up of an army and a navy.

Springtime in Latin America

(*Continued from page* 12.)

He did that as the symbol of what Christians must discover in our time, and how does he interpret that cross? That the living Christ is agonizing still, that the cross, in a real sense, has not gone out of his life. Kierkegaard once said, "When I think of the living God, I cannot think of him on a throne of dispassionate reason. When I think of God I think of him on his throne, for sympathy means sorrow, and infinite sympathy is in the heart of God, and in a very real and reverent sense, infinite sorrow. I think Paul had the idea, in speaking of the sufferings of Christ, that only through the fellowship of that suffering and only through living and letting the living God in Christ Jesus agonize in our hearts for men and women can there be true Christian life and progress."

And the creative attitude to this situation is identifying ourselves with human sorrow, need and suffering in mind and in body, letting ourselves go absolutely, and that being so there will be as great a place for the missionary representative of Christ in every sphere, at home and abroad, as ever there was and more. It is a tremendous time to live in, a time to give a thrill. It is worth while being young now, doing something now.

What Will Wreck America?

By PAUL HARRISON

WHAT threatens America in these days? Well, America is not threatened by any economic disaster. There is nothing so futile, no such childish idea in this world as the notion that the durable and splendid human spirit is going to be crushed by this trifling load that we carry over here. I have lived for twenty years among men and women that carry five times that load and they are not crushed by it! You can't crush men and women that way. America isn't threatened by any governmental incompetence. We are not going to wreck next week because Congress fails to do something. We don't go to pieces for any such passing condition as that, but America is threatened by one thing in these days, and that is by the loss of her vision of Jesus Christ.

I don't mean that America is threatened because it looks as though the Christian group was to become a minority group. It has never been anything else. I doubt if it ever will be anything else. I am not sure that it is God's intention that his children shall constitute anything but a minority group, but we are threatened with the possibility in these days that the church of the Lord Jesus Christ in this country shall lose its vision of Christ, and then we will go to wreck.

Well, who is going to save America? We are. Are you and I going to build up belief in the atonement of the Lord Jesus Christ by getting men and women in the church to practice it?

Who is going to build up faith in the omnipotent and divine power of Jesus Christ in the church here? Well, we are; and who is going to convince men that Christ meant what he said when he told us that all men are brothers? Well, we are. In these days, the missionary enterprise comes before the students of America with an insistence and a challenge, with an opportunity for service—dangerous, bloody service, graves over there, rows of them, service that is dangerous, sacrifice that is genuine.

What Makes a Missionary?

By JAMES ENDICOTT

A YOUNG man walked into my office a few years ago to offer himself for foreign missionary work. He was just back from France. He was a doctor. He didn't belong to my church, and he told me so. I said, "We can't take you; go to your own board."

"But," he said, "they won't take me."

I said, "Why?"

He said, "My theology isn't right."

And I listened to him give me a sample of it. I needn't go into what he said to me. All I need to say is that it was a perfect mess.

I said, "Why do you want to be a missionary?" and he asked me two questions. He said, "Don't the people need me?"

I said, "They do."

You see, I had seen them. I had seen them carrying out hundreds and hundreds of little children who were dying like flies, of a futile disease.

He said, "Don't you think the Master would like me to go?"

Now I ask you, what are you going to do with a fellow whose theology is bad and whose religion is good?

At any rate, I said, "Look here, Boy. I don't accept your theology, but I accept you. I believe that Christ does want you to go, and I will do the best I can to get you out. You don't belong to my communion but I am going to see if I can't get you out."

They took my word and let him go out.

He didn't live four years. And do you know how he died, this fine young doctor friend of mine? I never saw him again. Well, this is how he died. He was down with the raging fever. It got up to 104. There wasn't a doctor within many days' journey. The nurse was there. She wired, "Send a doctor."

"We can't."

"What shall I do?"

They told her. They said, "Above everything, keep him quiet. He has a fighting chance to live."

She settled down to bring him back from the jaws of death. That night she heard a noise out in the courtyard. A group of people had burst their way in, in the same way men in the days of Jesus let down a sick person right through the roof at his feet.

She cried, "Quiet! Quiet! What is it?"

There was a sick woman, just a poor, ordinary Chinese woman, but she needed an immediate operaiton or she must die. And the nurse, broken-heartedly, said, "You must take her away. We are fighting for the life of the doctor. Take her away."

But when she opened the door, having sent them out, here was the doctor up and dressed. He said, "Call the woman back." Out he went to the operating room and performed the operation on that poor, needy woman, and then went back to his bed and died.

I would have liked to have heard his Master say to him, as he arose to meet him, "Inasmuch as ye did it unto the least of these, ye did it to me."

Thinking Straight in Missions

By OSCAR BUCK

THE great fallacy in missions, in modern missions, is that *many* means *much*. It does not. Many Christians do not mean much Christianity. Many centers occupied do not mean much accomplished, and many institutions do not mean much Christian influence. We have got to throw aside the statistical tables to estimate the power of Christianity in this land. The Kingdom of Heaven is not a chamber of commerce. In the strange mathematics of Jesus one may be more important than ninety and nine. The most stirring things I saw in India were not buildings and not crowds, but the face of one Burmese girl belonging to the Gospel Team that was sent out from Judson College into India—one young Christian apostolist talking in a small village of India to a crowd of Mohammedans; one Luthern communion service at Gundar. Not many necessarily, but much.

And again we have put finance to the front too much in our modern missions. We have made the collection plate and the duplex envelope rather than the Cross the symbol of missions to our people, and, as a result, we say, "If any man would be Christ's disciple, let him join the church and make his subscription and so follow me." We have spoiled a good word "missions" which means "sending." We have changed the word "sending" to mean "spending." Enthusiasm was characteristic of the first missions and finance took care of itself. When enthusiasm dies out then we struggle to keep finance going. What we need to do is to bring in the tides of enthusiasm for a new world, a Christlike world, and the finance will lift itself from under the impact of the tide.

The Way of the Cross Works!

By DR. WALTER JUDD

IT IS true. The way of love, the way of the cross, works. I can't explain it. I can't explain how the food I eat is distributed. Some of it becomes brain, some blood, some bone. There is no chemist in the world who knows all that in detail. If there were he would be the greatest chemist the world has ever known. But I haven't stopped eating just because I can't explain it all.

As I was leaving China last spring, I waited and waited, hoping somebody would come and take my place. When the malaria season began again, the first of May, I promised my Board I would come out for I was sure it was the right thing to do. My people pled with me, saying, "You have been so sick, you can't stay here. We know it is terrible. Some of our children are sick and will die, but you must go."

When I pulled out on the first day of May there were about four hundred people on the river banks. I looked at the little youngsters, and thought some of them would die before I returned. Some of them have died because I was not there. But it seemed I must leave. After all, it was no worse for them to lose their doctor on the first of May by my leaving than to lose him on the first of September by my death. I might be of some use if I got over the malaria.

These four hundred friends came, many of them traveling down through the bandits. Two of them were killed and six were wounded in our party. Others have died in the path of duty and love, and here I am well. That ought to make a better man out of me.

The way of love works, but it is the way of the cross. We just can't stop short of the cross. But let no man hesitate.

I am not lying to you, my friends. If I told you something I didn't believe with all my heart, or that I hadn't demonstrated to be true, I would be the most despicable cur. Lying! Before God, I am not lying. It works. The way of the cross holds. It is not loyalty to an abstract principle, but loyalty to a living Christ who walks with me.

> Lo, I am with you always
> Even unto the end of the world.

It is true. Do not be afraid. This is the best thing I know.

> Laid on thy altar, O my Lord Divine,
> Accept this gift today for Jesus' sake
> I have no jewels to adorn my shrine
> No far-famed sacrifice to make
> But here within this trembling hand I bring
> This will of mine, a thing that seemeth small
> But Thou alone, O Lord, doest understand
> I yield you this, I yield mine all.

Education for the Intellectual Hunger of the World

By SEARLE BATES

SEVERAL great regions in which Christian missions are actively interested—Africa, India, China, Central and South America—have limited and unsatisfactory provision for education. Collectively considered, they scarcely reach a literacy ratio of 10 per cent. Nor is there any possibility that within a generation government and private efforts combined can meet half the elementary needs for education in these areas. Through our lifetimes the illiterate will always be with us, in hundreds of millions; and the poorly trained are without number.

The true need of the world's untrained communities is not an endless charity, but help to help themselves. And the greatest boost is the development of intelligent local leaders. So often the old-fashioned villages have men with energy and a will to direct; but they have had little chance to learn what could be done, and how—in better selection and rotation of crops, wiser marketing, improvement of roads, securing of credit, protection of health, adaptation to the outer world of economics and politics which presses upon them in heavy darkness. Generally speaking, there is hope for new and alert leadership only if good education is possible for enough young people to bring out a number of persons with superior capabilities.

For rural communities in many countries, there are special needs for vocational schools of various sorts, not only those of an agricultural type, but also for accounting, trades, nursing, simple normal schools; for schools which enable poor children partly to support themselves by work while in training; for good instruction in natural science in all grades of education. Our mission enterprises are helping to meet all of these needs in accordance with the local circumstances of each community, and within the cramped resources that are available. Often some of the most useful training is not in formal classes, but rather in individual guidance in actual work, science in action—such as improved methods of building practiced in the mission stations of the Congo, or the careful work in plant- and seed-selection on the University of Nanking farms.

Yet all that is done amounts to scarce five loaves and two fishes among hungry millions. We dare not keep the full need in our consciousness, or we perish of despair. We can only be grateful for the blessing of the fragments, and the strengthening of the lives we are able to serve.

Missions are especially concerned with training the minds of a Christian community. Where are men who can become pastors of vision and wisdom, doctors worthy of trust, teachers with power to guide and inspire, laymen of sense and standing? Those who attempt to start a church and a Christian society in a backward community are faced with lack of human material for every responsibility; and what little there may be, is usually cramped and bound by inadequate training.

Moreover, it takes intelligent followers to support and aid intelligent leaders. One or two able men do not make a real church, and the worth of a Christian group is fundamentally the worth of the rank and file. The preaching, teaching, quickening functions of the Christian church can mean little among minds that are closed and dead. Again, one of the great triumphs of the mission churches is the keen desire of many members that their children shall have better opportunities than they themselves have had, opportunities for a liberating education in a group favorable to Christian nurture. In the parts of the world we have mentioned, that usually means Christian schools or none.

THE Christ of truth, who sought to show men the way and the life, who proclaim liberation for the captive and sight for the blind, points us ever to the needs of human minds. If given half a chance, most minds are inquiring, hungry to understand the world of nature and of man. Not only do men need to know how to make a living; but also how to live, and to live more abundantly. The "general" or liberal education, so often condemned among materialistic men, has awakened unnumbered minds to a new appreciation of life, to truth, goodness, and beauty in ennobling forms. All of us who read this page owe directly and indirectly much of the interest and joy of our lives to this type of educational enterprise. What of those communities and families which have never seen through that gateway into the promised land?

We are finding in these complex modern days of rapid social changes that the problems of right character and right conduct are difficult to solve. Even if a strong faith and good purpose are present, every-

one daily faces decisions which require knowledge, clear thinking, good judgment of the world. How will these come to be without a teacher? A sleepy region ground down by the struggle for existence within the chains of custom, is jerkily aroused by modern transportation, newspapers, political and social agitation, the dawn of modern industry. They are totally unaware of what all these mean, and individuals are thrown into chaos.

In non-Christian countries the questioning minds of active young people notice constantly some problems that do not arise in the same form among us for whom Christianity is moderately respectable. Are Christian groups of Africans or Indians or Chinese really intelligent? Do they have and provide leaders whom the whole community can respect? If not, the brightest young folks turn elsewhere. Does education of the modern type, especially in scientific lines, have any connection with religion? If science and the new learning are taught only in government or non-Christian private schools, with an attitude hostile to Christianity, the obvious inference is quickly drawn—progressive education and Christianity are distinct and antagonistic. So the enterprising youth will cleave to the former and hate the latter.

If, on the other hand, Christian organizations with a Christian leadership aid in progressive education, and thus it is demonstrated that the Christian religion is awake to the great needs of the people, that religion is part of the education of intelligent modern men—the effect is very different. Ponder on these things for a moment, thinking from the point of view of ambitious young men who have previously known religion as the superstition of ignorant priests, and to whom modern knowledge comes as a gospel of possible achievement for their countries. Here are the men who will lead nations tomorrow. What do you want them to think of Christianity?

First Two Disability Claims Under the Pension Plan

By W. R. WARREN

THE actuaries told us in advance that there would be cases of total and permanent disability among the members of the Pension Plan at the end of the first year of its operation, and they even forecast the number, but they could not predict who the first would be. Indeed, no one except the actuaries paid much attention to the provision of the Pension Plan for total and permanent disability among its members. We all expect to grow old, after a long time, and accidents and sickness bring premature death to so many of our friends that we occasionally realize that such may be our own lot, but total and permanent disability gets only scant consideration.

Among the 2,400 ministers who are members of the Pension Plan the first two to report total and permanent disability have been Columbus Miller Summers, of Lexington, Kentucky, and George W. Maxwell, of St. Joseph, Missouri. Mr. Summers is 50, and Mr. Maxwell 55 years of age. Ordinarily each would have expected to continue in active service for 15 or 20 years. Mr. Summers' trouble is what the doctors call chronic myelogenous leucemia, a disease in which the marrow of the bone ceases to function, causing a gradual loss of strength until the patient becomes completely helpless. Mr. Maxwell has become totally blind as a result of chronic diabetes and chronic nephritis. He is courageously learning to write. The first letter he attempted was addressed to the Pension Fund and is entirely legible and excellent in every other way. He is beginning at once to learn the Braille system of reading.

Mr. Summers' work has all been in Kentucky and Tennessee except two years at Greenville, Mississippi. The last two years he was Superintendent of Missions for the Kentucky Christian Missionary Society. During the first three months of 1931 he was released by the Society to help the Pension Fund. Mr. Maxwell's work has been in Missouri, Iowa and Kansas, his last location at Marceline, Missouri.

In his affliction each of these ministers has the constant and tender care of his devoted wife. According to the terms of the Pension Plan each will receive $50 a month from the Pension Fund. This monthly remittance makes the fellowship of the brotherhood a tangible reality. Fifty dollars a month is not much, and even when it is increased in later years to 40 per cent of the current salary it will not provide luxuries. It is a living, however, and it is certain. Moreover there is no touch of charity about it, for it is paid according to contract out of a fund which the beneficiary helped to create, without knowing he was to be one of the first to secure its benefits.

The Story of Tillie

By CHARLOTTE F. TRUSTY

FROM illiteracy, immorality and filth, to a position where because of her supreme cleanliness and efficiency, she was chosen to serve the first lady of the land—that is the story of "Tillie," a woman who as a girl of seventeen, drifted into Flanner House about five years ago. Flanner House, you know, is the social settlement which is doing such an outstanding piece of work among the Negroes of Indianapolis, Indiana.

This Tillie was the seventh illegitimate child of an imbecile mother, who gave her away at the age of four months to another Negro woman down south. She lived with this woman until she was sixteen years old, when she ran away, starting north and eventually landing at Indianapolis without friends or means of support.

One day nearly two years later, she came to Flanner House seeking work. Mrs. Myrtle Roper, the courageous, self-sacrificing young colored woman who is in charge of the employment department, says that "Tillie is the only one who ever came to us whom we felt we could not help." It is she, perhaps, who is proudest of Tillie.

Upon her first appearance at the settlement, she was so dirty—body, hair and clothes—that Mrs. Roper could scarcely endure talking to her, so of course it was impossible to send her into a home to work. She was told to go home and bathe, shampoo her hair, and get on some clean, respectable clothes and then come back.

Afterward it was learned that she had no home, but at the time she did go some place and after some sort of half-way ablutions, returned with a yard of goods sewed up for a skirt, and a semblance of a waist. All underclothing had been discarded and her hair was in the same filthy matted condition as when she had previously presented herself.

Mrs. Roper was uncertain what to do or say. Finally, she asked, "Tillie, where in the world did you come from? Why are you in this condition? What's the matter with you?"

She received very little information, however, but she did learn that Tillie had a baby which was in the hospital and was to be brought home the next day; that there was no home—not even a room—that she could call her own, where the child might be taken; that there was no money with which to buy food for either herself or the baby. She had had no food for two days.

She was taken upstairs where Mrs. Roper superintended her bath. It took six baths to get her clean, after which she was sent to a hairdresser to have her hair shampooed and the operator worked on her for three hours. Finally, she was dressed in some clothing that had been sent in, given two dollars with which to buy some food, and a room obtained where she could stay.

The rest of the story is a tale of patient, unceasing effort on the part of those at the settlement, to bring out of the amazingly poor material some semblance of respectability and competence. The result surprised even those responsible for the miraculous transformation.

"Incredible as it seems," says Mrs. Roper, "Tillie's ancestors had bequeathed to her along with less desirable traits of character, two very fine ones—industry and honesty, and Tillie, herself, is really a very bright girl."

By developing these better qualities, they were enabled to submerge the formerly prominent ones, ultimately succeeding in rounding out the Tillie of today.

When the first lady of the land visited the city of Indianapolis some time ago, she was to stay at the home of the governor. It became necessary to seek added help in the household, and Flanner House was called. As Mrs. Roper turned away from the telephone, there stood Tillie, immaculate, clean, in her blue and white uniform.

"Tillie," she inquired, "how would you like to go to the home of the governor of our state for a couple of days, while Mrs. Hoover is there?"

"Mrs. Hoover?" Tillie questioned doubtfully.

"Yes—the wife of the President of the United States."

How would she like it? Her face fairly beamed. She was thrilled. That night she laundered her uniform so that it might do justice to the occasion. The next night also, she repeated the proceeding, for was not the President's wife to appear on the scene the next day? Might she not be called upon to serve her? That was just what happened—and Tillie has never gotten over feeling a thrill of pride as she tells of how she went to the home of the governor and served the first lady of the land.

BUT that is not the end of the story. A few weeks ago she received the first complaint of her work. The woman for whom she had ironed that day, called in to say that she must never be sent to her again as she had scorched every garment which she had ironed.

Mrs. Roper was amazed. "Why," she said, "I do not understand. Tillie has never had a complaint against her work. I will see what she has to say."

Tillie was standing there and heard the whole conversation. She was heartbroken to have disappointed Mrs. Roper, who asked, "Well, Tillie, what have you to say for yourself? What is the matter? How did it happen?"

Tears came into Tillie's eyes. At last she explained, "You see, Mrs. Roper, I haven't had a meal for two days. My baby is ill and unless our rent is paid we will be put out tonight. I was so worried that I guess I didn't know what I was doing."

"Why didn't you tell me?"

But Tillie was different from the old Tillie. She had been married, had three children now, and had developed a pride that made her refrain from revealing her circumstances. When the woman learned of her plight, she of course felt differently about it.

This is, perhaps, the outstanding case at Flanner House, the one which offered the least possibilities and brought the greatest returns, but this is the sort of thing they are doing.

There is a laundry school which so far as is known, is the only one of its kind in the country. It was originated by Mrs. Roper to provide the best domestic help available for the housewives of Indianapolis. It is outstanding in the work of the institution, because it not only increases the amount of employment by raising the standard of work, but develops a finer character as well.

THIS settlement was started some years ago by the United Christian Missionary Society and although it is now supported by the Community Chest, the buildings and equipment are still furnished by the former organization.

Outstanding among the administrative force of this institution is the superintendent, H. L. Herrod, pastor of the Second Christian Church, colored, in Indianapolis. He is beloved and respected by every fellow-minister who knows him all over the country and is an unlimited force for good among those of his own race.

Mrs. Roper, a woman of education and vision, compels one's interest and admiration, and her whole life and thought seems to be for her less fortunate sisters. As she talks of them and their problems in her soft, melodious voice; as the well-chosen words flow fluently, easily, from her sympathetic lips, her dark brown eyes seem to hold in their depths a mirror wherein lies all the burdens, the sorrows, the sufferings of her race.

All the officers and teachers are educated, high type Christian Negroes, who are using their talents for the uplift of their people. Much credit is due them for when a Negro attains any measure of ability or success, he usually does so with great difficulties and in spite of obstacles which his white brother would hesitate to tackle. This type is uncom-

mon, however, compared to the vast army of the race who are unable to earn a reasonable living. With their background of centuries of illiteracy and deprivation, and only about a half-century of privileged education, they find it well-nigh impossible to ascend to a higher plane of living. The men are often unable to support the family, making it imperative for the women to become wage-earners also. Today it has become harder than ever, for the white man is so in need of work that he has often been forced to accept jobs formerly left for the Negro, thus placing him in a position where he has little means of livelihood. But his stomach and his wife's and those of the little black babies, feel the pangs of hunger no less than those whose skin is white.

It is to these that Flanner House ministers. They take the hopeless, shiftless, dirty, disgruntled individuals and try to develop in them a little self-respect, respect for others, honesty, dependability, competency. They are trying to make good, fine citizens out of those who, as they express it "were below the lowest rung of the ladder" and not an asset to any community. In the proportion that this is accomplished among any group of people, anywhere, that place becomes a better place in which to live.

Our Girls' School in Luchowfu

THERE has been quite a change in the personnel of the faculty of Coe Memorial Girls' School here in Luchowfu, China. Several members left the city to continue their education and five new teachers were secured from the outside and two from the local government normal school. These last two had formerly been students in our own school but entered the government school when our senior high department was temporarily closed. The new teachers come from three different provinces and five different cities, the farthest being Chefoo in Shantung.

Miss Li Mei Yun, a graduate of Ginling College, was introduced by Miss Vautrin to be the disciplinarian or dean. She came at a very great sacrifice, leaving a position in Chang Hsueh Liang's school in Mukden, where her salary was $200 a month. She came to us for $65 a month, because she believes in Christian education and because she is willing to give her life in service. She has a winning personality and her work as dean was so acceptable that the local members of our school board suggested her name as principal. Miss Wilkinson and I are so pleased with Miss Li's work and respect her fine judgment so much that we heartily approve the board's nomination.

The interest of the students in religious instruction is very encouraging. We estimate that nearly 70 per cent are enrolled in Sunday school and attend more or less regularly. Attendance is quite voluntary but a large majority come regularly. Just now a special noon prayer meeting is being held to pray for China in this time of the Manchurian crisis. The response to this is rather amazing, as nearly all the high school girls are attending.

The enrollment is the largest in the history of the school—201. The future of the school looks by far the brightest it has at any time since the trouble of 1929. There is no unfriendly feeling on the part of the government educational authorities, and the members of the local party bureau are most courteous. We are in the last stages of getting the junior high school registered with the government and this will give it more standing in the community. We are beginning work on the registration of the primary school and shall later hope to develop the senior high department so that it can be registered.

The church constituency is supporting the school more loyally than ever and about fifty pupils come from Christian homes or have some relative who is a Christian. Inquirers classes are being held and we hope several girls will be ready for baptism soon.

With Miss Li to lead us we feel that the Coe Memorial Girls' School is on the road to a most encouraging prosperity and, better yet, to a day of greater usefulness to the church and community.

LILLIAN B. COLLINS.

Luchowfu, China.

Attention!

WE ARE now paying high duties, many of 30 per cent and above, on parcels from America, and often by mistakes of senders we pay duties on things which should come in duty free. Many overvalue parcels with some vague idea of insurance, and we sometimes pay duty equal in amount to full value of articles received. I give below a few cardinal points of advice:

1. For customs purposes the wholesale value is the proper valuation.

2. There is no insurance for many foreign countries, and in any case unless insurance is bought and paid for, there is no recourse in case of loss.

3. Overvaluation adds to the amount of customs duty unnecessarily.

4. Old pictures, picture rolls, cards, etc., etc., should be plainly marked, "Of no commercial value," and no other valuation should be given.

5. Books if sent separately and marked "books" are usually duty free.

6. A list should be placed inside each parcel in addition to the list made out for customs, attached to the outside.

7. The things sent should be of intrinsic worth—for which the recipient will be glad to pay a third of the value!

8. Gifts for institutions such as hospitals, boarding schools, etc., can be much more wisely chosen by consulting missionaries in charge of such institutions, or mission headquarters at Indianapolis. For instance expensive English Bibles for Hindi-reading boys would be unwise and unnecessary, and the generous thought can be translated into wiser and more serviceable gifts.

T. N. HILL.

Jhansi, India.

Campbell Club, Yale Divinity School

Back row, left to right: Otis McQuary, George O. Taylor, Clarence Schnars, William W. Wilson, Raymond Baldwin, G. Moore, John A. Morris, Robert E. Early. Middle row: G. Dillard Lessley, Mrs. Dwight E. Stevenson, Mrs. G. D. Lessley, Mrs. Raymond Baldwin, Mrs. G. O. Taylor, Professor John Clark Archer, Mrs. L. R. Lundeen, Mrs. W. Elbert Starn, Mrs. Dale Friers, Mrs. John Paul Pack. Front row: George N. Reeves, John D. Kidwell, Clarence W. Reynolds, John Paul Pack, Dwight E. Stevenson, Levi R. Lundeen, W. Elbert Starn, Luther Shao, Tadashi Tominagi. Those not in the picture: Mark E. Lindsay, G. Stewart Marsh, Edgar L. Bell, Eugene Bushong, Pat Ham, Fred Hoskins, Herman Patton, John B. Love, Howard Horner, Dale Friers, Herald Monroe, Chester Ramsey, Dorothea Grey. Officers of the club: President, Dwight E. Stevenson; Vice-President, John Paul Pack; Secretary-Treasurer, W. Elbert Starn; Corresponding Secretary, Levi R. Lundeen.

On Arriving at Bolenge After Furlough

By GERTRUDE SHOEMAKER

WE WERE delighted when the captain of the boat told us he would stop at Bolenge Beach, although they dread it because of rocks, sand, backwater, etc. The first glimpse we had was of the new Institute buildings. School had been dismissed and the students, the Russells and Goldie Wells, were on the beach to welcome us back to Africa.

I did not know whether to laugh or cry I was so happy. Such a reception as they gave us! The Belgians on the boats always marvel at it.

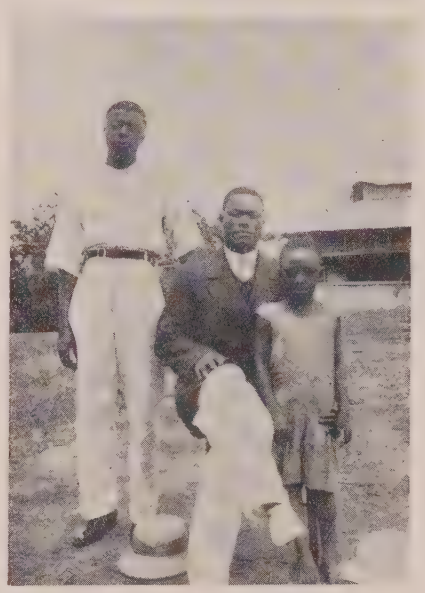
As the boat was slowly pulled closer to the shore and the people became distinguishable it seemed like everyone was there just as I had left them, except the boys and girls were taller, of course, and some of the boys' voices had changed. Everyone tells me I am much larger. It is a compliment in Africa, you know!

Later at Mondombe. We had a lovely trip coming upriver. It took us sixteen days, which is too long. Dr. Pearson got pretty anxious to get to work before we got here. The poor old "Oregon" sort of limps along but they have arranged to have it slipped, repaired and new boiler put in next fall.

At a little village where we stopped to sleep we had service on the bank near the boat. In Captain John's talk he referred to the *Nsango eaNdoci* ("Oregon") as the "Big Teacher." "It has no other purpose but just to teach." Captain John is the inspiration of the boat crew and of all of us who travel on it both black and white. I wish you could see him standing before a group of naked heathen in the light of one or more kerosene lanterns explaining to them in simple but vivid language how God wants them to be saved from an evil life and how he has sent white teachers to tell them how they may be saved. His sermon started with the simple illustration of a deep hole in the path. Whoever passes first, knowing that others will come after him in the path, perhaps in the darkness, will leave a sign or mark to warn others of the hole that is dangerous to them. Those of us who are Christians are the signs or markers to those who may still fall into the pit of evil.

Sunday afternoon. I went with Mrs. Boyer to the village for afternoon service. We rode by bicycle about half-an-hour and came to a group of people gathered around a man who had been away on a journey. They were listening to the report of the trip and he furnished food for the feast of rejoicing. They stopped their "doings" long enough to listen to our songs and the talk given by Boteli Peter who used to be my wash boy and who is in the evangelists' class now. They are clamoring for a teacher out there. It is too far and they are too many to come in here for school. The difficulty is to get a teacher who will go every day and really be responsible for school. It has to be pretty closely supervised and is a long way to go every day, in addition to attending to the work at the Station.

I really knew I was back in Mondombe the other morning when the boys showed me leopard tracks in front and around one side of the house just below the bathroom windows which were open, although about ten feet from the ground. But leopards want food and will not eat soapy white meat with clothes on unless as a last resort. The goats in Mondombe are all gone, however, and most of the chickens. Lofele tells me I need not be afraid, for haven't I a *hard* gun that will kill leopards? The men are all marveling that a woman would own and shoot a gun—but then white women are different.



Engineer of the steamship "Oregon," Ekeba Isaac (seated), and daughter Bolumbu. Standing, Mpucu, one of the cable boys who jumps off the boat as it approaches the beach and helps to fasten the boat. Both of these men have recently become Christians and are much in earnest.

I started a sewing class for the Basimoke (engaged girls) yesterday. They are hemming small unbleached muslin squares just to learn to hold the needle, thread it and knot the thread, etc. Some of the workmen's wives are asking for sewing, too. One of the girls started the new term of service by going home without permission to get food for her fiancé who had been with Doctor on the boat. One does not know whether to punish her for leaving her morning's work without permission or chaperone, or whether to commend her for taking wifely duties. Their afternoon work consists of finding and cooking food for their fiancés.

Later. Just as I was leaving the Boyers' house, Bompaci Laele came in and announced to us that three new girls had come for the girl's house. And there in the doorway were three chocolate-skinned, cicatriced, nearly naked, bodies. Two of them said they had been here before in the house with Tessie Williams. Their parents had taken them home but they liked it so well that they had come back bringing a friend with them. What they did was to run away from home. Of course we tell them that we cannot arrange to take them without their parents' consent but they do not want to go back. They have some friends out in workmen's row so we took them out there to sleep until morning. Daylight may throw some light on the problem. The girls are bright-eyed and eager. The Boyers say we can get a large group if we could care for them. It is a question of funds, someone to look after them, and also a question of whether it is best to take girls who are so near the marriageable age. They would soon be taken out of the house to be married before their training had counted for much.

I had just gone home and had the lights lighted when Lofele came to try the song we are learning. He misses the choir work he had at Bolenge. He is learning the alto to "Speed Away." Perhaps we can sing it in church some time. Along with Lofele came Bokese Paul, the native preacher here. He is an old man and still trying to subtract and borrow. So he came up for some individual help in "figgers." He is sitting out in the other room with two candles and the problems I gave him and I am writing at the table I use for a desk in front of the window in my bedroom. The nine o'clock lokole has just been beaten.

One of my girls that we thought would get married two weeks ago is still with us while her fiancé finishes up his money matters with two former husbands. I think she has never lived with either one of them but money was given for her when she was a little girl. They get into such tangles over their marriages. My family of girls are coming along fairly well. They are learning little by little to fold their blankets and fix their mosquito nets properly—but I have a terrible time keeping them from building fires in the dining room. We are having another kitchen made which will make it better. I wish you could see the four little girls. They are all back from vacation now. One has big tonsils, one is just getting over the measles, and one has had "heaps" of jiggers in her feet, but they are all improving.

Later. Two weeks ago just after Miss Stober had officiated at the birth of the second son of one of the hospital boys she discovered a poor, thin little woman at the hospital with two big sores. She did not discover at first that she was holding a tiny, scrawny baby. After treating the mother she brought the baby to the house. He weighed four pounds but did not seem to have malaria. So in these two weeks he has gained and is so much better looking. All the natives are marveling. We feed him diluted canned milk, orange juice, and cod liver oil. The Basimoke, my big girls, are helping take care of him. Some of them are dreadfully awkward about bathing and feeding him, but it is mighty good training for them. It is going to take a lot of milk to feed him for a year. The mother's sores are healing up fast but it will be a long time before she gets real strong. She is in the inquirer's class in her village and her husband is a Christian. The baby's name is Joseph. He is very good and has settled down to his routine from the first.

Later. Miss Stober has two babies now to feed. A little girl a few weeks old came in. The witch doctor had put a charm on the mother's milk—she was not to nurse it any more. So a woman with a child two years old was nursing this baby. Fortunately they came in before it got sick. She is a fat, cute little tot and gaining fast. Joseph had to have a neosalvarsan needle because his mother had "yaws" and he had started to break out. He is still gaining fast, too. They both sleep out with their mothers at night but are here in the daytime.

The Cottage Plan at Pendra

By ZONETTA VANCE

I HAVE five teachers in the Girls' Vocational School here in Pendra Road; one for the industrial work, and four in the school proper. One of these, Janki Daulet, is a graduate of the high school, and so knows enough English to be able to use English texts. This is a great help to me, for some of the things I want taught in the school have not yet been translated into Hindi.

At present we have only the Middle School, that is, those who in America would be in the fifth to the eighth grades. In order to give more time for industrial work, and because they are not our brightest girls, I have divided the work into six classes. This year we have only the first four. The girls range from twelve to eighteen years of age. They are all mighty nice girls, even though they are not so bright in books as some. They will for the most part live in villages. Many of them will marry farmers, so they will all learn gardening, poultry raising, etc. Each girl has her own little private garden, then they have bigger plots that they look after by classes. The first class is making a special study of corn and chickens, the second class has peanuts and ducks, the third rice and goats and the fourth tilli (sesami) and cows. That is they will have the goats and cows, but we have not got them yet as we have no proper place to keep them.

The girls live in cottages with seven to nine in a house. Each house choose a girl to be head of the house. We have a shop. I buy the supplies, then with the help of the teachers and a few girls, sell to each household. They have a regular budget for food and must keep within that.

They keep their accounts, too, so they can tell just what they have spent each month. They also have an allowance for clothes and other expenses, and account of this also must be kept. Of course I have to keep all these accounts too, so as to be sure that they keep their accounts correctly. This entails a lot of work, of course, but I feel that it is a very important part of their training.

We have one company of Girl Guides, registered, and two more that are getting ready for registration. We also have our Christian Endeavor work organized and doing good work. Next month we will organize our Village Panchayat or Council. It will consist of a head girl of the village, who will be chosen by the girls of the village, (our school plant being built in the form of a village) the head girl of each house and her assistant, the teachers, and the principal of the school, who is myself. As far as possible the girls will conduct the Council work themselves, but if necessary the principal can veto any action. The teachers are largely to be advisory. This will be as new to me as to the girls and I am anxious to know how it will all come out.

So far we have very little playground equipment. I hope we can get some this year, but with the prospect of a "cut in the budget" it does not look very hopeful.

Some have asked if we are feeling the effects of the political movement in India? Here we get very little indeed. About as much as a little village in Kentucky would feel the effects of what goes on in Chicago. Perhaps a little more than that. We did get a little of the effect of the boycott on foreign cloth for a while, but now we get foreign cloth as usual. There is still a good deal of Indian made cloth in use. The Indian mills are getting out some very nice material and if they keep it up they will do a great deal for their country's good. The real *khader* that Mr. Gandhi wants everyone to buy and wear is too expensive. Poor people cannot afford to buy it.

There are murders and riots in the large cities and towns, but not much more than goes on all the time in the United States. Maybe a few more riots but not as much murder. We think that it is getting thick if we read of two murders a month, or maybe three, but these are away off in the city somewhere. Then people will come to my beautiful peaceful jungle and ask if I am not afraid.

We hear rumors of panthers, but as yet I have not seen one. I saw a hyena last spring, a jackal (coyote) a month ago, and the other day a jack rabbit, but that is the sum total of the wild animals I have seen in this jungle since I came a year ago last January. This whole rainy season I have not seen a poisonous snake, and so far only two of the girls have been stung by scorpions.

Saving and Serving in Apayao

By Mercedes Manglallan

Editor's Note: Miss Manglallan is in charge of our dormitory in Kabugao, Apayao. Some who read this may have books and papers which would meet the needs of the Apayao young people. Mail them direct to Miss Mercedes Manglallan, Kabugao, Apayao, Philippine Islands.

THIS is the third year of our dormitory work among the students here in Kabugao, Apayao. I have fourteen young people under my care. Our living is quite hard because we have such a small, rickety house which has to serve for our dwelling, service hall and place for all our activities. We have evening devotions and morning worship. I am teaching the Life of Christ every evening, and give a monthly test in the course. It is encouraging to see the young folks begin to realize what Jesus can mean to their lives.

On Sundays, we have Sunday school and church services. Our attendance is usually above thirty. Then, in the evening, we have Christian Endeavor, following the devotional topics for young people in the Philippines. I am proud to see our students trying to learn to speak of their religious convictions. I only wish we could have some books and papers, so that the young folks could read more widely and get better ideas for their discussions.

The dormitory girls have their daily extra work which they enjoy. It is crocheting, embroidery, tatting or cross-stitch work. But, if I do not have something to give them, they have no work.

As to our finances, I regret to say that there are times that I do not have a single centavo to spend for even food. Then, we have to trust our loving Heavenly Father and pray that we shall soon receive material aid from some of our brethren who want to share his wonderful work. I pray and pray that we may continue our program of training and education for these young people. Sometimes I cannot sleep for thinking of the problems that we are facing, especially when I am compelled to ask credit at the store to buy just the necessary food to sustain our lives. I wish I could help others to see the need and the opportunity for Christian service here in our dormitory work. I know there are brethren who would like to help bear the burdens and share the joy of this service.

Activities in Our Colleges

Sadler to Be Lynchburg Dean

AT THE close of the present school year, Dr. M. E. Sadler will become dean of Lynchburg College, according to the announcement of President J. T. T. Hundley. He will succeed Professor C. L. McPherson who has served in this capacity for the past five years.

Dr. Sadler holds an A.B. degree from Atlantic Christian College, the M.A. from Vanderbilt University, the B.D. in Religious Education from Yale, and a Ph.D. from the latter institution. While in Yale Divinity School he was awarded the Allis prize for high scholarship, and was later awarded a Sterling Research Fellowship in the School of Education, the highest award given for scholarship at Yale.

Dr. Sadler served for five years as director of Religious Education for the Disciples of Christ in Virginia, and for two years as national secretary of Religious Education and Leadership Training. He is the author of several books on religious education.

In 1930 Dr. Sadler was chosen by the Institute of Social and Religious Research of New York to go to Japan with a commission of seven to investigate the social, economic, educational and religious conditions of that country. The commission, whose investigation was sponsored by laymen of the Baptist, Congregational, Episcopal, Methodist, Presbyterian, and Reformed denominations, spent eight months in Japan.

Centennial Celebration

Eureka College will join in the plans for the celebration of the centenary of the Eureka Christian Church during the week April 24-28. The college was founded by leaders in this church for their own children and others in the community. Eight times in the college's history the pastor of the church has served as college president or active member of the college faculty.

The close tie that exists between church and college and the keen sense of responsibility felt by the church for the maintenance of the college are evidenced by the increase in the budget allowance for the college from $800 in 1931 to $2,000 in 1932. The pastor, B. H. Cleaver, stated in a sermon January 3, in explanation of the increase: "Eureka College owes much to this church. But just now the church owes more to the college. Actual contributions of college executives and instructors into the Eureka church's treasury last year almost doubled the amount of the church's gift to the college—not to mention the most valuable and inspiring assistance personally that these men and women of distinction, and their families, are rendering constantly in every department of the church."

Tribute to Former Drake Professor

The Drake Alumnus carries the following tribute to the late Professor W. A. Crusinberry:

UNAFRAID

He, too, was of the "Watchers of the Skies!"
What was revealed to his far-human eyes
Was but the symbol of what he saw
In spirit-vision, filled with holy awe.
For in his mind there was the deep
Beyond the depth or distant sweep
Of any instrument that man has made;
And so he ventured out and unafraid
Into the mysteries of the Unknown,
Beyond the Highland of the Hidden Zone.

He saw beyond the farthest ken
Of earthly wisdom given unto men;
He looked within his soul and found
His feet were standing upon Holy Ground!
He ventured forth into the Everywhere,
And found with joy that God is there!
He walked in pathways faith had made,
And died, as he had lived, still unafraid!
He walked by faith and found the way
That groweth brighter unto Perfect Day!

—CHARLES BLANCHARD.

Disciples at Educational Meetings

Representatives of the Board of Education of Disciples of Christ attending and participating in the series of educational meetings held in Cincinnati January 18-22 were Presidents Arthur Braden, Transylvania; Cloyd Goodnight, Bethany; W. S. Athearn, Butler; Clyde L. Lyon, Eureka; D. W. Morehouse, Drake; J. T. T. Hundley, Lynchburg; I. N. McCash, Phillips; and E. M. Waits, Texas Christian; Deans Benjamin E. Ogden, Cotner; J. W. Putnam, Butler; and Joseph C. Todd, university secretary of the Board of Education.

The meetings included the Council of Church Boards of Education, the Association of American Colleges, and the Liberal Arts College Movement. They were accompanied by separate sessions of many of the church boards of education and the church college presidents. Our own college presidents in their meetings discussed the following topics: The proposed uniform report blank; how to economize in college administration without loss of efficiency; what are the most pressing problems which our colleges face at the present time; what can the Board of Education do to assist the colleges; what can the colleges do to assist the Board of Education; and the subject of ministerial training.

Butler University Inaugurates President

Dr. Walter Scott Athearn became president of Butler University at an elaborate two-day inauguration ceremony on February 6, 7. The event was held in connection with the annual Founders' Day celebration. One hundred ten educational institutions were represented by official delegates at the inauguration and thirty college presidents attended in person. The latter included President D. W. Morehouse of Drake University and President Cloyd Goodnight of Bethany College.

Speakers for the event were Dr. John H. Finley, associate editor of *The New York Times,* and Bishop Edwin H. Hughes of Chicago. The latter took the place of Dr. Charles Gilkey, dean of the chapel of the University of Chicago, who was previously announced as the speaker for the religious services on Sunday afternoon.

Dr. Athearn was formally inducted into the presidency on Saturday afternoon, February 6, by Hilton U. Brown, chairman of the Butler board of trustees. A banquet honoring Dr. and Mrs. Athearn was held at the Claypool Hotel on Saturday evening. The ceremonies were terminated with the religious services on Sunday afternoon, February 7.

ATLANTIC CHRISTIAN COLLEGE

A library extension service has been inaugurated at Atlantic Christian College which places at the disposal of ministers and laymen throughout the state a well-selected collection of books on varied subjects. Many ministers, alumni and friends are taking advantage of the plan.

The history of the Cecil Rhodes scholarships to Oxford, England, was reviewed for the students of Atlantic Christian at a recent chapel hour by President Howard S. Hilley. President Hilley, himself a Rhodes scholar, had just returned from a meeting of the state committee on appointment, of which he has been a member for the past eleven years. Love for his alma mater and a desire to make a contribution to a world citizenship prompted Mr. Rhodes, the diamond king of South Africa, to establish these scholarships, which are open to young men of English-speaking countries by competitive examinations. Rhodes scholars are chosen on the basis of character and scholarship.

BIBLE COLLEGE OF MISSOURI

The Bible College cooperated in Religious Emphasis Week which was observed at the University of Missouri February 5-12. Dr. Robert C. Dexter of Boston, gave a series of daily addresses on "The Social Obligations of Religion." On Friday morning, February 5, Dr. John W. MacIvor of St. Louis spoke before the student body in the University Convocation, and on Friday evening the annual banquet sponsored by the Federation of Churches was held.

The Bible College will celebrate the George Washington Bicentennial with the dedication of a small elm grown from a seed of the Washington Elm in Cambridge, Massachusetts, under which George Washington took command of the American army at the beginning of the Revolutionary War. The dedication will take

place in connection with the state convention which will be held in Columbia in April.

BUTLER UNIVERSITY

Plans are being made for the celebration of the fiftieth anniversary of the founding of the Butler Teachers' College in connection with the seventy-seventh annual commencement of the university next June. The school was founded in 1882 by Madam Eliza Blaker as a preparatory school for elementary teachers. In 1930 the school was merged with Butler University, becoming the graded division of the college of education, of which Dr. W. L. Richardson is dean. Over seven hundred alumni of the school are interested in the arrangements for the event.

Forty-six students were graduated from Butler with bachelor's degrees at mid-semesters in January. They will participate in the commencement exercises in June. Seven students were awarded master's degrees.

The state intercollegiate oratorical contest was held at Butler on February 19, with the public speaking department as host. Representatives were sent to the contest from all colleges and universities in the state.

The Urban Panhellenic Association of America held its annual convention at Butler on February 12, 13. Helen Weyl, national president, and Harriett McGaughey, national treasurer, both Butler students, were in charge. Mrs. Edna M. Christian, social director of the university and sponsor of the Butler Panhellenic Council, assisted in entertaining the delegates.

Dr. Arthur W. Holmes, head of the department of psychology at the University of Pennsylvania and former president of Drake University, gave a series of addresses before the students of the College of Religion on January 19, 20.

Five new members have been added to the faculty of the department of evening courses at Butler for the second semester: William Baum, economics; H. L. Harshman, education; Mabel Arbuthnot, Latin; Anna K. Suter, mathematics; and Mrs. Paul Iske, zoology. Courses are offered by the department from 4:00 P.M. until 9:00 P.M. two evenings each week.

COTNER COLLEGE

Edward Brigham of New York City presented a song and dramatic recital in the chapel on January 26, under the auspices of the college A Capella Choir.

Ferne Misner, '32, Lincoln; Maxine Cawdry, '35, Fairbury; Wayne Gardner, '34, Fremont; and Chester Hunt, '34, Lincoln, were delegates to the convention of the Student Volunteer Movement in Buffalo December 30 to January 3.

W. M. Danner, New York City, general secretary of the American Mission for Lepers, and Thomas A. Maxwell, Protestant chaplain for the past fifteen years at the Nebraska State Prison, were recent chapel speakers.

DRAKE UNIVERSITY

A fireplace has been given to the new woman's dormitory at Drake University by the Alpha Gamma Tau sorority, founded at Drake in 1908 by Elizabeth Littler. After Miss Littler's death in 1913 a fund was raised for a memorial scholarship in her honor.

Dr. D. W. Morehouse was the first member of the Drake faculty in fifty years to appear on the general assembly program of the annual convention of the American Association for the Advancement of Science. He spoke on "Astronomy's Contribution to the Stream of Human Thought," at the convention held recently in New Orleans. President Morehouse was chairman of the astronomy section of the association at the 1930 convention and by his election automatically became one of the vice-presidents of the association. His New Orleans address will be printed in *Science*.

LYNCHBURG COLLEGE

Dr. Rockwell Pollard, dean of Hartford Theological Seminary, recently addressed the student body of Lynchburg College.

Lynchburg was represented at the Student Volunteer Convention in Buffalo by Joe Smith and Allen Stanger.

An alumnus of the college is offering medals to be awarded to the most versatile man and woman of Lynchburg College in 1932. The medals will be given to persons of high character and good scholastic standing and will be awarded on the basis of actual versatility and not mere popularity.

TEXAS CHRISTIAN UNIVERSITY

Preparations are being made for the presentation of the annual pageant to be presented in the Texas Christian University stadium May 7. The pageant this year will be a part of the city-wide celebration of the Washington Bicentennial. President Waits is chairman of the Bicentennial committee for the city of Fort Worth. Mrs. Helen Walker Murphy, director of physical education for women, will direct the pageantry, as she has done for the past several years.

Purchase of a volume of photographic facsimiles of part of the Codex Alexandrinus, a Bible manuscript thought to have been written in the first half of the fifth century, has been arranged by Dr. W. C. Morro for the library of the university. The original manuscript is owned by the British museum.

An all-Texas coaching conference for leaders in missionary and religious education work was held under the auspices of the United Christian Missionary Society in Brite College of the Bible January 4-8. Charles Darsie was dean of the conference. Fifty-two persons were in attendance.

Lennox Robinson, Irish dramatist, gave "The Story of the Abbey Theater" in the university auditorium on February 2. Mr. Robinson is the manager of the Abbey Theater in Dublin, where the Little Theater Movement originated.

The requirement of mathematics for the Bachelor of Arts degree has been removed by Texas Christian University, according to an announcement by Dean Hall. Students may elect certain other studies in the place of mathematics. The change is in line with the practice of most of the larger eastern schools.

Glee Club, Culver-Stockton College, Canton, Missouri

Directory of Foreign Missionaries of the United Christian Missionary Society

Africa

D.C.C.M., Coquilhatville, Congo Belge, W. C.

Alumbaugh, Miss Goldie P., Wema
Baker, Dr. and Mrs. Donald H., Mondombe
–Barger, Dr. and Mrs. G. J. P., 3108 S. Dakota Ave., N. E., Washington, D. C.
Bateman, Miss Georgia B., Monieka
Bateman, Miss Martha J., Monieka
Boyer, Mr. and Mrs. Elmer G., Mondombe
Byerlee, Mr. and Mrs. David A., Bolenge
Clarke, Mr. and Mrs. Roger T., Lotumbe
Cobble, Robin R., Monieka
–Davis, Dr. and Mrs. Wm. E., c/o T. F. Trimble, 411 South Maple, Winchester, Kentucky
–Edwards, Mr. and Mrs. Wm. H., 44 Richton Ave., Highland Park, Michigan
Havens, Mr. and Mrs. V. E., Bolenge
Hedges, Mr. and Mrs. Chas. P., Monieka
=Hobgood, Mr. and Mrs. H. C., Missions Building, Indianapolis, Indiana
Horton, Dr. and Mrs. Geo. W., Wema
Hurt, Mr. and Mrs. Lewis A., Mondombe
Jaggard, Dr. and Mrs. Louis F., Monieka
Johnston, Mr. and Mrs. E. A., Wema
McCracken, Miss Faith A., Bolenge
McCune, Miss Vesta, Lotumbe
=Mitchell, Miss Hattie P., 21 Fourth St., Ashland, Oregon
*Mosher, Dr. Geo. E., 1237 Stanley Ave., Glendale, California
Mosher, Mrs. Geo. E., Bolenge
Musgrave, Miss Ruth, Lotumbe
Pearson, Dr. and Mrs. Ernest B., Bolenge
Poole, Miss Edna, Bolenge
Ross, Mr. and Mrs. Emory, Conseil Protestant du Congo, Leopoldville, Congo Belge, W. C.
Rowe, Mr. and Mrs. Frederick L., D.C.C.M., Coquilhatville
*Russell, Mr. and Mrs. H. Gray, c/o P. P. Hasselvander, 238 Jefferson Ave., Danville, Virginia
Shoemaker, Miss Gertrude M., Mondombe
Smith, Mr. and Mrs. Everton B., Lotumbe
Smith, Mr. and Mrs. Herbert, Bolenge
*Smith, Dr. Myrtle Lee, Route 1, Box 7, Livingston, Tennessee
Snipes, Mr. and Mrs. Percy D., Wema
Stober, Miss Buena R., Mondombe
Ward, Miss Myrle O., Wema
Watts, Mr. and Mrs. David L., Lotumbe
Weaver, Mr. and Mrs. Stanley R., D.C.C.M., Coquilhatville
Wells, Miss Goldie Ruth, Bolenge
*Williams, Miss Tessie F., 923 N. Gordon St., Pomona, California

China

¶Arnold, Mrs. T. J., Hiram, Ohio
Bates, Mr. and Mrs. M. Searle, University of Nanking, Nanking
Brady, Dr. and Mrs. R. F., Nanking Hospital, Nanking
Bucher, Miss Adaline E., China Christian Mission, Nanking
=Burch, Mr. and Mrs. Clarence A., 601 W. Cross St., Ypsilanti, Michigan
¶Butchart, Mrs. Nellie D., Eureka, Illinois
Collins, Miss Lillian B., c/o Girls' School, Luchowfu, via Wuhu
Corpron, Dr. and Mrs. D. S., Luchowfu Christian Hospital, Luchowfu, via Wuhu
¶Dale, Miss Edna P., 1506 Kewalo St., Honolulu, Hawaii
–Ely, Miss Lois A., 1641 Purdue, West Los Angeles, California
Fry, Miss Nancy A., Nantungchow, Kiangsu Province
Garrett, Mr. and Mrs. Frank, Nantungchow, Kiangsu Province
Gish, Mrs. Edna W., Christian Mission, South Gate, Nanking
Goodsell, Mr. and Mrs. Samuel F., North China Union Language School, Peiping
Goulter, Mr. and Mrs. O. J., Luchowfu, via Wuhu
Gray, Miss Cammie, West Gate Christian Mission, Wuhu
Hagman, Dr. and Mrs. Geo. L., Nantungchow Christian Hospital, Nantungchow, Kiangsu Province
–Harper, Miss Alta J., Adin, California
Haskell, Mr. and Mrs. W. W., Wuhu, Anhwei Province
¶Hunt, Mr. and Mrs. W. Remfry, 836 S. Mariposa Ave., Los Angeles, California
–Kelly, Miss Mary, 264 N. Garfield, Federal Court 4, Pasadena, California
Lawrence, Miss Margaret, Nantungchow, Kiangsu Province
Lyon, Miss Emma A., Christian Girls' School, Nanking
¶Macklin, Dr. and Mrs. W. E., 400 E. Live Oak St., San Gabriel, California
Major, Miss Laura Lynne, Luchowfu, via Wuhu
Marx, Mr. and Mrs. Edwin, China Christian Mission, Nanking
McCallum, Mr. and Mrs. James H., China Christian Mission, Nanking
McElroy, Miss Ruth, North China Union Language School, Peiping
¶Meigs, Mrs. F. E., 2019 E. 115th St., Suite 15, Cleveland, Ohio
¶Molland, Mrs. Lily W., Nanking
Plopper, Mr. and Mrs. C. H., Union Theological Seminary, Nanking
Slater, Dr. and Mrs. Paul, North China Union Language School, Peiping
–Slater, Dr. and Mrs. Roland A., 1827 16th St., Moline, Illinois
¶Settlemyer, Mrs. C. S., 1420 W. 80th St., Cleveland, Ohio
Smythe, Mr. and Mrs. Lewis S., Drum Tower, Nanking
Teagarden, Miss Lyrel G., Luchowfu, via Wuhu, Anhwei
Tremaine, Miss Stella, Wuhu Academy, Wuhu
–Vautrin, Miss Minnie, 5757 Woodlawn Ave., Chicago, Illinois
Wilkinson, Miss Wenona, Luchowfu, Anhwei, via Wuhu

India

¶Adams, M. D., 752 Blaine Ave., Akron, Ohio
Alexander, W. B., Jubbulpore, C. P.
*Alexander, Mrs. W. B., Hiram, Ohio
Bender, Miss Anna K., Pendra Road, C. P.
Benlehr, Mr. and Mrs. Charles E., Jhansi, U. P.
–Bierma, Mr. and Mrs. John N., 121 W. Eulalia St., Glendale, California
Brown, Miss Leta May, Damoh, C. P.
¶Burgess, Miss Mattie W., South Side Post Office, Fort Worth, Texas
Clark, Miss Alice, Bilaspur, C. P.
Clarke, Miss Mary Louisa, Kulpahar, U. P.
Cowdrey, Miss Anna B., Kulpahar, U. P.
Crozier, Dr. Jenny E., Damoh, C. P.
¶Cunningham, Mrs. D. O., 4732 Cornelius, Indianapolis, Indiana
Davis, Mr. and Mrs. Edwin C., 3 Civil Lines, Jubbulpore, C. P.
¶Drummond, Dr. and Mrs. C. C., Norfolk State Hospital, Norfolk, Nebraska
Elliott, Miss Vida C., Woodstock School, Mussoorie, U. P.
¶Elsam, Mr. and Mrs. C. G., 301 North 1st Ave., Maywood, Illinois
Ennis, Miss Emma J., Bilaspur, C. P.
Fleming, Dr. Jennie V., Mungeli, C. P.
Ford, Miss Lucile G., Kulpahar, U. P.
Franklin, Miss Josepha, Jubbulpore, C. P.
Franklin, Miss Stella, Mungeli, C. P.
Furman, Miss Myrtle, Pendra Road, C. P.
Gamboe, Mr. and Mrs. Homer P., Mungeli, C. P.
Gordon, W. E. and Dr. Ada McNeil, Jubbulpore, C. P.
¶Graybiel, Miss Mary, 1203 23rd St., San Diego, California
¶Griffith, Miss Olive V., 704 S. Third St., Corvallis, Oregon
Harnar, Mr. and Mrs. Frank E., Bilaspur, C. P.
–Harrah, Miss Veda B., 11346 Nebraska Ave., West Los Angeles, California
Hill, Mr. and Mrs. Thos. N., Garhiya Phatak, Jhansi, U. P.
Livengood, Mr. and Mrs. Fay E., Damoh, C. P.

¶Lohr, Mrs. Bertha F., 1529 E. 1st St., Long Beach, California
Longdon, Dr. Mary M. C., Kulpahar, U. P.
Lutz, Dr. Elizabeth J., Pendra Road, C. P.
¶Madsen, Mrs. Bessie F., 3227 St. Paul St., Baltimore, Maryland
=McGavran, Mr. and Mrs. Donald A., 1333 E. Main St., Muncie, Indiana
¶McGavran, Mr. and Mrs. J. G., 5501 University, Indianapolis, Indiana
Menzies, Mr. and Mrs. Walter G., Pendra Road, C. P.
Miller, Dr. and Mrs. Geo. E., Damoh, C. P.
Moody, Mr. and Mrs. Joseph E., Hatta, C. P.
Mullin, Miss Ann V., Damoh, C. P.
Nicholson, Miss Neva, Bilaspur, C. P.
Nichoson, Dr. Hope H., Bilaspur, C. P.
Pope, Miss Caroline E., Bilaspur, C. P.
Potee, Mr. and Mrs. Kenneth L., Pendra Road, C. P.
Rambo, Dr. and Mrs. Victor C., Mungeli, C. P.
Reynolds, Mr. and Mrs. H. M., Kotmi, Pendra Post Office, Bilaspur Dist., C. P.
Rice, Mr. and Mrs. Ray E., Damoh, C. P.
Rioch, David and Dr. Minnie H., Takhatpur, Bilaspur Dist., C. P.
Saum, Mr. and Mrs. Harry C., c/o Mrs. Jane E. Myers, Kijabe, Kenya Colony, B. E. Africa
¶Scott, Mrs. Mayme Jackson, 214 S. Garth Ave., Columbia, Missouri
Shreve, Miss Ethel, Bilaspur, C. P.
Smiley, Mr. and Mrs. C. H., Bilaspur, C. P.
Springer, Mrs. George E., Mungeli, C. P.
Thompson, Miss Mary, Harda, C. P.
¶Thomson, Mrs. Bertha E., 1529 Cotner Blvd., Lincoln, Nebraska
Vance, Miss Zonetta M., Pendra Road, C. P.

Jamaica

Matson, Mr. and Mrs. Leslie M., Burgess Place, Halfway Tree, Jamaica, B. W. I. (Returning home)

Japan

Armbruster, Miss Rose T., 48 Daido Sanchome, Tennoji, Osaka
Asbury, Miss Jessie J., 14 Omote Ozaki Cho, Honjo, Akita Ken
–Clawson, Miss Bertha, 417 S. 14th St., Newcastle, Indiana
Crewdson, Mr. and Mrs. Ira D., 49 Shin Machi, Fukushima
Erskine, Mr. and Mrs. W. H., 535 Sumiyoshi Cho, Teitsuka Yama, Osaka
Gibson, Miss Martha E., 16 Nakanaga Machi, Akita
¶Hagin, Mr. and Mrs. F. E., 634 N. Howard St., Glendale, California
Hendricks, Mr. and Mrs. Kenneth C., 8 Shimo Honcho, Tsukiji, Akita
McCoy, Mr. and Mrs. R. D., 35 Nakano Cho, Ichigaya Ushigome Ku, Tokyo
Richey, Miss Helen L., 355 Nakazato, Takinogawa, Tokyo
Trout, Miss Jessie M., 355 Nakazato, Takinogawa, Tokyo
Yoho, Miss Dee, 355 Nakazato, Takinogawa, Tokyo
Young, Mr. and Mrs. Thos. A., 257 Nakazato, Takinogawa, Tokyo

Mexico

=Brewer, Miss Jane A., 1021 S. 20th, Milwaukee, Wisconsin
Cantrell, Miss Florine, Colegio Morelos, Aguascalientes, Ags.
Gibbons, Miss Pearl, Colegio Morelos, Aguascalientes, Ags.
Granger, Mr. and Mrs. L. D., Apartado 187, Aguascalientes, Ags.
Holroyd, Mr. and Mrs. Howard T., Apartado 53, San Luis Potosi, S. L. P.
Huegel, Mr. and Mrs. Frederick J., Evangelical Seminary of Mexico, Mexico City
Irelan, Miss Elma C., Apartado 147, Aguascalientes, Ags.
Kepple, Mr. and Mrs. Paul C., Apartado 46, San Luis Potosi, S. L. P.
Leslie, Miss Ruth R., Colegio Morelos, Aguascalientes, Ags.
Nunn, Miss Etta, Apartado 53, San Luis Potosi, S. L. P.
Strange, Miss Hallie R., Apartado 53, San Luis Potosi, S. L. P.
–Wilson, Miss May E., 2892 Cridge St., Riverside, California
–Young, Miss Harriet E., 504 Frankfort, Daly City, California

Philippine Islands

Dreese, Miss Velva A., Vigan, Ilocos Sur (Returning home)
Ellis, Miss Dale, 444 Taft Avenue, Manila (Returning home)
–Fey, Mr. and Mrs. Harold E., c/o E. Conwell, Oneida, Kansas
Fonger, Mr. and Mrs. W. H., Vigan, Ilocos Sur
Higdon, Mr. and Mrs. E. K., P. O. Box 1449, Manila (Returning home)
–Huber, Mr. and Mrs. Allen R., 6146 University Ave., Chicago, Illinois
Kennedy, Mr. and Mrs. Paul D., Laoag, Ilocos Norte (Returning home)
Kern, Miss Rosella, Vigan, Ilocos Sur (Returning home)
¶Lemmon, Dr. and Mrs. W. N., 224 Temple Ellis Bldg., Lubbock, Texas
Noffsinger, Miss Edith M., 166 Gastambide, Manila (Returning home)
Pickett, Dr. and Mrs. C. L., Laoag, Ilocos Norte
Serrill, Miss Marie E., Mary Jane Chiles Hospital, Gastambide, Manila (Returning home)
=Siegfried, Miss Sylvia M., Johnstown, Ohio

Porto Rico

Carlton, Miss Fanny S., Manati (Returning home)
Carpenter, Mr. and Mrs. V. C., Ciales
Lemon, Miss Hallie, Bayamon (Returning home)
Mills, Miss Florence A., Manati
Morton, Mr. and Mrs. C. Manly, Rio Piedras

South America

Elliott, Mr. and Mrs. A. E., Casilla de Correo 711, Asunción, Paraguay
Fishbach, Miss Agnes I., Casilla de Correo 711, Asunción, Paraguay
Foster, Miss Ina Lee, Camacua 190, Buenos Aires, Argentina
–Garrett, Miss Lora A., 504 S. St. Louis St., Los Angeles, California
–Hopper, Mr. and Mrs. Rex D., 1722 Ruckle St., Indianapolis, Indiana
Lemmon, Mr. and Mrs. Robert B., Casilla de Correo 241, Asunción, Paraguay
McWilliams, Mr. and Mrs. S. S., Rivadavia 6100, Buenos Aires, Argentina
–Montgomery, Mr. and Mrs. John D., 735 N. Pine Ave., Chicago, Illinois
Norment, Mr. and Mrs. Malcolm L., Casilla de Correo 241, Asunción, Paraguay
=Orvis, Miss Mary I., 259 Elizabeth St., Atlanta, Georgia
Smith, Miss Zona, Camacua 190, Buenos Aires, Argentina
Ward, Mr. and Mrs. Normal, 2455 Vidal, Buenos Aires, Argentina
–Williams, Mr. and Mrs. Hugh J., 507 E. Buffalo St., Ithaca, New York

Tibet

Bare, Dr. and Mrs. Norton H., Batang, Szechuan, via Chungking, China (Returning home)
Duncan, Mr. and Mrs. Marion H., Batang, Szechuan, via Chungking, China (Returning home)
Ogden, Mrs. Minnie A., Batang, Szechuan, via Chungking, China (Returning home)
¶Shelton, Mrs. A. L., 381 N. Gibbs St., Pomona, California
Young, Miss Grace N., Batang, Szechuan, via Chungking, China (Returning home)

–Furlough
=Extended Furlough
*Sick Leave
¶Retired

Hearing the call, they go
To unknown lands far off across the seas,
And leave behind them home and friends and ease,
To hold aloft the torch, that men may know
The Light of Love that brightens every woe.

Hearing the call, they go
Where stretch the weary miles of desert sands,
Where gleam the minarets of Moslem lands,
Where rolls the turbid Ganges on its way,
And muezzins call at dawn for men to pray.

Hearing the call, they go
Though long the road, though hard and rough the way.
And we, secure at home, our part to pray
That God may keep them in His tender care.
To pray, to give—this surely is our share.
—*The Record of the Church of Scotland.*

Directory of Institutions in Foreign Mission Fields

Africa

Dr. William Bailey Memorial Hospital—Bolenge, Congo Belge, W. C.
Frank Battson Memorial Press—Bolenge, Congo Belge, W. C.
Congo Christian Institute—Bolenge.
Lockwood-Kinnear Hospital—Monieka, Congo Belge, W. C.
Shotwell Memorial Hospital—Mondombe, Congo Belge, W. C.
Lester Memorial Hospital—Wema, Congo Belge, W. C.
Lotumbe Hospital—Lotumbe, Congo Belge, W. C.
Union Mission House—Kinshasa.

China

Chuchow Girls' School—Chuchow, Anhwei Province.
Chuchow Boys' School—Chuchow, Anhwei Province.
Coe Memorial Girls' School—Luchowfu, Anhwei Province.
Christian Girls' School—Nanking, Kiangsu Province.
Tisdall Hospital—Chuchow, Anhwei Province.
Luchowfu Hospital—Luchowfu, Anhwei Province.
Wuhu Central Boys' School—Wuhu, Anhwei Province.
Bible Teachers' Training School for Women (Union)—Nanking.
Ginling College (Union)—Nanking.
Nanking Theological Seminary (Union)—Nanking.
Shanghai American School (Union)—Shanghai.
University of Nanking (Union)—Nanking.
Wuhu Academy (Union)—Wuhu, Anhwei Province.
Nantungchow Hospital—Nantungchow, Kiangsu Province.
University Hospital (Union)—Nanking.

India

Burgess Memorial Girls' School—Bilaspur, C. P.
Damoh Boarding School—Damoh, C. P.
Kulpahar Industrial Home for Women and Girls—Kulpahar, U. P.
Kulpahar Children's Home—Kulpahar, U. P.
The Bible College—Jubbulpore, C. P.
Nirmalendu Tubercular Sanatorium—Pendra Road, C. P.
Jackman Memorial Hospital—Bilaspur, C. P.
Damoh Hospital—Damoh, C. P.
Harda Hospital—Harda, C. P.
Boys' Hostel—Mungeli, C. P.
Girls' Boarding School—Mungeli, C. P.
Mungeli Hospital—Mungeli, C. P.
Mungeli Leper Asylum—Mungeli, C. P.
Jubbulpore Press—Jubbulpore, C. P.

Japan

Drake Bible College—Takinogawa, Tokyo.
Boys' Middle School—Tokyo.
Margaret K. Long Girls' School—Takinogawa, Tokyo.
Asakusa Institute—Tokyo.
Women's Christian College of Japan (Union)—Tokyo.
Christy Institute—Tennoji, Osaka.

Mexico

Colegio Ingles—4a de Galeana No. 37, San Luis Potosí, S. L. P.
Colegio Hidalgo—Jardin Hidalgo No. 5. Charcas, S. L. P.
Boys' Boarding School—San Luis Potosí S. L. P.
Colegio Morelos—Aguascalientes, Ags.
Girls' Home, Colegio Morelos—Aguascalientes, Ags.
Evangelical Seminary of Mexico (Union)—Mexico City.
Union Press—Mexico City.

Philippine Islands

Albert Allen Memorial Dormitory—Taft Ave., Manila.
Union Theological Seminary—Manila.
Boys' Christian Training School—Laoag.
Laoag Dormitory and Girls' Training School—Laoag.
Training School for Nurses—Vigan.
Mary J. Chiles Hospital—Manila.
Sallie Long Reid Memorial Hospital—Laoag.
Frank Dunn Memorial Hospital—Vigan.

Puerto Rico

Evangelical Seminary of Puerto Rico (Union)—Rio Piedras.
Union Press and Bookstore—Ponce.

South America

Colegio Internacional—Casilla de Correo 241, Asunción, Paraguay.
Instituto Modelo de Obreras Christianas (Union)—Camacua 190, Buenos Aires, Argentina.
Union Seminary—Donato Alverez 650, Buenos Aires, Argentina.
Colegio Americano (Union)—Rivadavia 6100, Buenos Aires, Argentina.

Tibet

Dilts Memorial Hospital—Batang, Szechuan, via Chungking, West China.
Christian School—Batang, Szechuan, via Chungking, West China.
Christian Orphanage—Batang, Szechuan, via Chungking, West China.

A Primitive People

TODAY a friend called on us who is a Hindu inspector of police. He is a handsome big Punjabi of a high grade of intelligence, whose work takes him out into remote districts at times. He told us of a most interesting group of people among whom he had recently spent some time. They are a genuine "hill tribe" of the most primitive sort, living in caves in a very mountainous region of dense jungle, about one hundred and fifty miles from Bilaspur. There is a large mission of Mennonite people one hundred miles from them and a station of the Evangelical Mission about thirty miles distant. It is virgin territory but rather inaccessible because entirely surrounded by seven different native states not friendly to missions.

These cave dwellers wear no clothing except a very skimpy loin cloth and use bows and arrows as their sole weapons. They live on rice and dal and milk and eat some wild meat. They regard a pound or two of sugar or a bit of salt as quite a munificent gift, but have no use for money. Mr. Sen said that one can buy as much as a five-gallon tin full of delicious fresh honey for one rupee from them. The men as well as the women wear their hair long and a man may have eight or ten arrows stuck in his hair in lieu of a quiver.

They seem to be hospitable to a remarkable degree and very pleasant and agreeable as long as treated kindly. But if one should speak harshly to them, every soul in the village disappears as by magic and the speaker finds himself utterly alone. They are extraordinarily truthful, also. A man never hesitates to state the truth, no matter what the consequences may be, hence there is never any difficulty in ferreting out a culprit. Mr. Sen remarked that although a hundred liars might be employed in court to testify to the contrary, a man who was guilty of an offense would still plead guilty in the simplest possible way.

Ninety-five per cent of their people have never seen a railway train, though the Calcutta-Bombay mail trains are not thirty miles distant. As many as 80 per cent of them have never seen any sort of building made of bricks or plaster. A man came one day to the very simple little police office and had the time of his life. He was amazed at the crude table, stuck his finger in the ink pot, rubbed his hand over the whitewashed wall and was astonished to find his hand white. He laughed a great deal at all the details, but after a half hour's investigation declared in his crude dialect that he did not like such a structure.

They seem as fearless as they are honest. One day while riding on a pony through a very dense part of the jungle, accompanied by an eighteen-year-old lad of the village, they were suddenly confronted by a wild bear. Mr. Sen was terrified and considered climbing a tree to save his skin, when his companion hastily urged him to keep absolutely quiet, while he stepped quickly behind a tree and killed the bear with his bow and arrow.

MINNIE N. HARNAR.

Bilaspur, India.

The Missionary Organizations' Own Section

New Testament Examples of Self-Denial

It is enough for the disciple that he be as his master.—Matthew 10:25.

GOD Himself chose the way of self-denial and set the example. "For God loved the world so dearly that He gave up His only Son, so that everyone who believes in Him may have eternal life instead of perishing."

Jesus too chose the way of self-denial and followed it willingly. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself." "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

Jesus called His disciples to follow Him in the path of self-denial. "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

His disciples obeyed their Master and testified, "Lo, we have left all, and followed thee." "And all that believed . . . sold their possessions and goods, and parted them to all men, as every man had need."

A humble woman made the largest offering recorded in the New Testament; small in amount, it is true, but of great value in the Savior's eyes, for it was a gift of self-denial. "Looking up he saw the rich putting their gifts into the treasury, and noticed a poor widow putting two little coins in. He said, 'I tell you plainly this poor widow has put in more than them all; for these people all contributed out of their surplus, but she has given out of her neediness all her living."

Another woman came into the home of Simon the Pharisee as Jesus sat there a guest and poured out upon Him what was probably her most precious possession, an alabaster box of costly ointment. Because Jesus looked into her heart and saw that this was a gift "not out of her surplus" but of self-denial, He commended her and gave her forgiveness of her sins.

Down through the years, unnumbered women have made gifts of sacrifice and self-denial, gifts out of their neediness. And always has the Lord transformed these gifts into power and might and used them for the blessing of the world.

But too many women, in past and present times, have given out of their surplus, have given after every need was supplied and every comfort assured.

"It is enough for the disciple that he be as his master." Is that enough for us today? Ah, as we search our hearts in this pre-Easter season, we must confess that we are content with so much less. How unlike Him we are, how unlike Him in His beauty and in His tenderness, His purity and His obedience; how unlike Him in that great love that led Him to lay down His life on the cross for the world.

What have we given for Him that can begin to compare with His gift for us? What are we willing to give? Are we willing to sacrifice our comforts and luxuries, deny our very necessities that we may turn to Him in answer and say in happy fellowship as Peter said to Him long ago, "Lo, we have left all and followed thee"?

His Gift and Mine

Over against the treasury
He sits Who gave Himself for me.
He sees the coppers that I give,
Who gave His life that I might live.
He sees the silver I withhold
Who left, for me, His throne of gold;
Who found a manger for His bed,
Who had nowhere to lay His head:
He sees the gold I clasp so tight,
And I am debtor in His sight.

Present-Day Examples of Self-Denial

"FOLLOW thou me." Thus the Master spoke. No quibbling. No ifs or buts. Not when you feel better or have more leisure or when the times are better. "Follow thou me." Now! The way of the Lord! Never a way of ease of selfishness of luxury or of "success in life." Instead a way of hardship, of loneliness and misunderstanding, of thinking first of others and giving his all for their needs, and finally the cruel way of the cross.

"Follow thou me." Obedience to that call took the gifted Judson to Burma, the great-hearted Livingstone to Africa, the scholarly Patterson to the South Seas. It took Mary Reed, an educated refined girl to India and sped her on to serve in the remotest, most difficult places. Among the lepers, loathsomely marked, she gladly went until a strange tingling in her finger and a telltale spot on her cheek revealed that the dreaded disease had fastened itself upon her. But still following, she withdrew from her own kind and gave her all to the leper folk as she went to live out her days among them.

The call took the trained youthful Dr. Loftis to the heights of Tibet and a lonely grave. It kept Ray Eldred alone at Longa in the Congo field after death had taken his wife from him. It takes our missionaries gladly back to their fields of service after times of furlough in the home country. It keeps two hundred and fifty of them at the post of duty, gifted, highly educated and scientifically trained, sturdy, heroic and yet every-day folk, our own kinsmen and friends. It kept Miss Chen and scores of others in China faithful at their places and to their missionary friends and to their Christ when to be marked as Christian was to look death in the face. It lured Shayan Bibini Bose (Bibi Ji) an educated young woman of India from a home of comfort and good caste to forsake all things else and give herself completely to her Master. It dared Mark Njoji to cast aside the high position that belonged to him in his tribe in the African forest, and become a messenger of Christ. It challenged the lovely Fulgencia Luis of the Philippine Islands to face family anger and give herself to missionary service in a lonely village among the pagan mountaineers of her own land. It holds ministers of the gospel, home missionaries, field workers, and other leaders faithful to the task in these most difficult and faith-testing times. It keeps you at the task!

But does it? You and I or some others have failed to follow the Christ in the way of real self-denial. You and I or some others have held back those who were eager and ready to return to service. You and I or some others are calling home thirty who were busy and happy at their work. Is this heeding His call? Is this truly following Him? There is danger in the midst of so many needs, so many calls, that we build round ourselves a protective wall of indifference and unconcern. Thus we do ourselves and others incomparable harm. Into the waste-basket with this plea. Shut the door on that call. But persistently, beautifully, clarion-clear through all the suffering, confusion and doubt comes the Master's call, "Follow thou me." Give freely, generously, sacrificially. But someone (you or I or someone else) has failed!

In the olden days when the world was young, so the story has it, to each king was assigned the task of bringing order and beauty within his realm. One king observed that his people were falling behind others, that chaos and confusion

(*Continued on page* 46.)

Programs for Adult Organizations

APRIL

Topic—"Education for the World's Intellectual Hunger"

General Procedure—

Read carefully pages 6 and 7 of the annual program booklet.

Period of Presentation—

For the suggested order see pages 26 and 27 of the annual program booklet.

Worship—*"Fruitful Hearing."* Mark 4:3-8. See page of devotional material prepared by Miss Lela Taylor, to be found on page 38 of this issue of WORLD CALL.

Leaflet—*"Bush Schools in Congo Land."* Those who are so uninformed as to think that the native people of Africa are incapable of learning quickly should hear the message of this leaflet and be converted.

Leaflet—*"China Farmers at School."* O. J. Goulter tells of the different methods used by our missions to bring more abundant knowledge to those whom the church serves in rural China.

Leaflet—*"Bravest of School-Teachers."* The fourth of a series of character studies of nationals in our missionary work. This is the story of Miss Anna Chen who so bravely carried on the work in Nanking during the trouble in 1927. This might be given in costume, as an impersonation.

The modern Chinese woman wears a narrow black skirt. Her upper garment is much like a coolie coat. The neck, however, fits close with a little collar something like that on a man's shirt before he attaches his white collar. Then the one side of the garment which crosses over to the shoulder before it fastens is decorated from neck to shoulder and down the side. Sleeves must be wrist length. The length is about hip length. Hair should be combed back smoothly and done in a knot at the neck.

Article.—See the Rural Supplement of the December, 1931, WORLD CALL for several articles that will be helpful and which the women of your organization should be urged to read: "Untouched Rural Paraguay"; "Rural Education in the Philippines." There are two articles in this issue of WORLD CALL, namely, "A Short Cut to the Japanese Village," and "Education for the Intellectual Hunger of the World," for reference.

Free Materials.—Available for the asking, a reprint, "Character Building—Enmasse," by Donald McGavran, in which he tells of the methods of rural education in the villages of India.

Reference Reading.—It is suggested that the following articles to be found in back numbers of WORLD CALL may prove interesting to the leader for her reading before the meeting, namely, "Disciples and the Rural Task in China," December, 1931, Supplement; "A Chronicle of Colego Ingles," page 26, August, 1931, WORLD CALL; "Creating a Model Village," page 7, June, 1931, WORLD CALL, and "New Vocabularies—New Pleasures," in the same issue.

Christian Education Around the World

Our India Mission Provides Village Education

FOR three weeks this summer, we had nine daily vacation Bible schools going simultaneously. The main one was held in our Girls' School here in Damoh, four others were conducted in four school centers of the town and the rest were out in the villages. All of the volunteer workers voted that they got the most out of the work but it was a busy time during the hot summer days. The last day of school was celebrated in a pompous manner. Each leader of a branch school was allowed to spend $1.00 on that occasion. Decorations, presents and sweets came out of that dollar and some forty kiddies were pleased.

One of the great events of the summer was the building of a vocational cottage on our compound. On July 15 a family of nine boys began to live in their new home, and a new family moves in each month. These boys are living as if they were a family in a village of India. Their cottage is a pattern house and is better than most village houses. They are to keep their own poultry, goats and garden, and are getting a lot of good practical experience too.

The boys persecute me for work. They do not have much money for Sunday school or for Christian Endeavor or for their own needs. I like the spirit and I try to provide them with work.

RAY E. RICE.

Damoh, India.

Educating Chinese Mothers

AT THE Woman's Center there is a school each day for older women who wish to learn to read. They are taught the Bible daily. The Christian women and others go to the social center for everything from a bath to learning to read.

The new Baby Welfare Club cares for the little ones up to six years of age, by having meetings for the mothers to which they bring the babies to be weighed and looked at by the doctor. For only twenty-five cents a year the mothers get expert medical care for their little ones and along with this care they get instruction on how to give them a fair start in life.

Now to take the little folks on from six years up we are organizing a Mothers' Club to guide the mothers in the care of growing children. Next Saturday afternoon Mrs. Corpron and I are inviting more than one hundred mothers to tea. They are to bring their children and we will weigh and measure them all, record their height, weight and physical condition. The head nurse will be on hand to tell the mothers what to do for their children.

MRS. IRENE GOULTER.

Luchowfu, China.

Christian "Manners" in Africa

THE Young Married People, or "Brave Coeur" class, have asked me to be their "mother." This class was started by Myrta Ross when she was here, to encourage the young couples to sit together in church and at the table at home, and to treat each other as equals. They now have such a class at each of our stations, I believe.

These young people take entire charge of the class period, through their president and the one whom he chooses to teach the lesson. They also planned and carried out their class party last week, entirely by themselves. They chose a committee to plan the games, and another to buy and prepare the food. They planned several lively games, and I think I had as much fun as they did. Then they gathered around the long table and served the food. (Rice and monkey meat, cooked in palm oil.) But before they ate, they had a hymn, a prayer, and short sermon by one of the class.

Each couple brought their own dishes—most of them had three plates each! I wasn't expecting so much style. An interesting thing happened which showed the spirit of the class. We had our cook and his wife from Mondombe. They had borrowed plates for the party, and as she started to leave, one fell to the cement floor and broke. I expected a serious palaver. The girl began to cry. I found the owner and said we would pay for the plate. But they all crowded around, Mark's daughter in the lead, and said the palaver was finished, that they wouldn't hear to my paying for it, that wasn't the manner of their class. They comforted the girl, and sent her home telling her husband not to scold her. It was so different from the usual native handling of such an affair, that I was much impressed.

MRS. EVELYN W. PEARSON.

Bolenge, Africa.

Programs for Young People

Circle

(For Young People, ages 18-24)

1931-32: *In Many Lands.*

April Theme: *In China and Tibet.*

Worship Theme: *"Come on."*—Doctor Shelton.

You Can Help

THE program on China during the month of April will only give you an indication of the interesting programs that are in store for you next year. Did you know that China is the foreign theme? We shall probably devote six months—from January to June—to this interesting country. You can help create this material by writing to your national superintendent of Circles. Tell her some of the things you would like to know about the young people of China, our missionaries, our work, etc.

This is your opportunity to assist in arranging the material which you think would be most interesting to your group.

The home mission study from July to December will center around the North American Indian. This theme offers the study of one of the most interesting groups of people in the United States, and one that ought to challenge us in our missionary work. As we seek to know and understand the Indian and Chinese youth we would appreciate your suggestions. We must have your letters immediately.

China

The materials for use in the program this month lead us to a new appreciation of the loyalty of the Chinese people and the great ideals toward which they strive. They also challenge us with a desire to be of greater service. Plan to use the three talks suggested for the presentation.

Refer to recent numbers of WORLD CALL for interesting articles on China.

Note the references to books and magazines as found on page 27 of the program year book. The two books on China might be presented in the nature of book reviews, or interesting illustrations and stories from these books might be used.

The newspapers and magazines of today carry interesting materials regarding China. While we may not want to use this material in the meetings, it will help the group to know and understand some of the problems confronting the Chinese.

Tibet

One pamphlet in the program packet refers to our work in Tibet. Use in connection with the article the references to recent numbers of WORLD CALL.

We know you feel keenly the necessity of change in this field. Let this be a challenge to us for increased giving to and support of the work, in order that it may not occur on other fields.

Senior Triangle Club

(For Young People, ages 15-17)

1931-32: *World Highways.*

April Theme: *Christianity Brings Healing.*

Worship Theme: *"Come on."*—Doctor Shelton.

Christianity Brings Healing

HAVE you observed that we have been making a study of the interesting work that is carried on by our missionaries in the foreign fields? We reviewed the service of our evangelistic missionaries and the nationals; then we visited the schools and colleges. This month we are to observe that Christianity brings healing through medical work.

As you plan the program for April turn to page 26 of the program year book *World Highways.* First of all, notice the quotation for the worship program, centering around the memorable words of Doctor Shelton. Reference to his book *Pioneering in Tibet,* or *With Shelton in Tibet,* will give you a better understanding of this pioneer missionary. Doctor Shelton's picture may be found in many churches.

The four pamphlets in the program packet relate us in a general way to our medical program. You have the question "Why do we have medical work?" answered by Doctor Barger, of Africa.

Miss Alta Harper, of China, then takes us to a hospital in China, where we can see the needs, and the ways in which those needs are met.

"Was service worth while?" introduces us to a nurse and a doctor. Was service worth while? I shall let you answer this question. These two articles may be presented as impersonations, if you so desire.

Medical Work

The tabulated statement on page 27 of the year book gives the location of our hospitals. Why not make posters, using these facts, together with pictures which may be obtained from WORLD CALL?

Highway Guides

In the references in *Highway Guides* you have five interesting references to medical work. The pictures used in connection with these articles may well serve as the ones to use on the poster.

These materials should provide an abundance of help, from which an interesting program may be arranged.

Discussion

Close with an informal discussion centering around the two following subjects:

The work on the foreign field in which I think I should be the most interested.

The country in which I would prefer to serve.

Why?

Intermediate Triangle Club

(For boys and girls, ages 12-14)

Spring Quarter, 1932: *Trails of Discovery in World Friendship Around the World.*

April Theme: *Ambassadors of the Church.*

HAVE *you ordered your new Trails of Discovery* for the Spring Quarter? This is the last of the three years' series and is a general survey and summary of the work of our church around the world.

Whereas, in previous quarters, we have followed the Trail of World Friendship into some specific home or foreign field of service, for the next three months we shall consider the missionary enterprise as a whole, the program which our church has for carrying on this enterprise and the part Intermediates may have by participating in the missionary program of their church. It may be styled an Intermediate study in the What, Why, Where and How of Missions.

The Church and My Relation To It is the theme of general correlation for the Worship, Discussion, Recreation and World Friendship units for the quarter. We hope to get greater loyalty through a better understanding of the past history and development of our church. In case your Intermediates do not have other opportunities for the use of all this material be sure to use it to supplement your Triangle program.

The April program, built around the theme, *Ambassadors of the Church* has as its aim to show that true Christians are missionary-minded and also, that the church has something worth while to offer in the solution of the problems of the world. Among other suggestions you will find detailed outlines for a debate on the question, Resolved: That a true Christian is missionary-minded. You may want to have different individuals look up the facts about the great religions of the world in preparation for the discussion questions suggested.

As one project for the quarter growing out of the first discussion, we suggest that you have the boys and girls write to the sons and daughters of our missionaries engaged in the work of our church at home and abroad. Names and addresses will be furnished by the Missionary Education Department upon request.

"A Good Will Flight Around the World," is the party planned for the month which will prove enlightening as well as entertaining and will refresh our minds upon the individual fields of our mission service.

Devotional Study for Missionary Societies

APRIL

Fruitful Hearing

Song.—*Are You Sowing the Seed of the Kingdom?*

Scripture.—*Parable of the Sower.*—Mark 4:3-8, 14-20.

Solo.—(To be selected.)

IT WAS springtime by the Lake of Galilee and a crowd of eager listeners were pressing around the Great Teacher as he sat upon the shore. To escape the crush he stepped into a boat, which he caused to be pushed out a few yards; and from that novel pulpit he spoke to the multitudes that lined the beach. They were numerous, and apparently very enthusiastic just then; but they were very far from being permanently attached to his cause.

Why had they come? Some came from idle curiosity, idle followers of the crowd. Some came from self-seeking motives—it might be profitable to cultivate the company of this unusual man. Some came in quick and shallow enthusiasm, others in deep longing and others came they knew not why. How would they hear his words? As variously as the soil received the seed. Large multitudes heard him; only a mere handful became his permanent disciples.

The four kinds of soil—the four conditions of mind and heart—into which the seed of truth falls, have been described as the hard life, the shallow life, the crowded life and the fruitful life.

"Some seed fell by the wayside." It lay on the outside of the soil. The ground had been so hardened by the tread of many feet that the grain could not get into it. The path was not always hard. Once it was like the rest of the field but it had been trodden hard by much travel. Some make of their souls a footpath for whatever of interest or happenings may come that way.

"Others fell upon the rocky places." These hearers welcome the truth with impulsive joy but when it begins to cost something to be a follower of Christ, when it means foregoing some pleasure, doing some hard duty, or forfeiting worldly success, their devotion wanes. A common manifestation of the shallow life is seen in the flagging enthusiasm of those who "used to teach in Sunday school," who "used to be active workers." "The 'tired and retired' workers are familiar examples of this class of hearers." (Luccock.)

"Others fell among the thorns." Thorns stand for any kind of weed that chokes out the desired crop. "Every human life is a field of limited area. No one life can contain everything. Among many good things we must be continually choosing the best." Too many things are growing in the soil; too many interests have a place in the heart. It is vain to hope for a fruitful harvest if your heart is sown with worldly ambition, a desire for riches, an undue love of comfort or worldly anxiety.

Jesus emphasizes sincerity, meditation and obedience as qualities necessary to fruitfulness of hearing. "The parable holds out to each of us the blessed encouragement that our lives may become that marvelous garden of God described by Paul: 'the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control.'"

Hubbard very fittingly calls attention to the fact that we are likely to think of this parable as representing four distinct classes of persons. And so we throw away three-fourths of it as having nothing for us. Note his striking words: "Ah! take heed how ye hear! The whole parable was spoken for you. Who is the wayside hearer? Thou art the man. Have you never lost truth through inattention or unwillingness or want of obedience? Who is the rocky ground hearer? Thou art the man. Your grasp of truth is sometimes shallow. You receive truth many times into your mind to which you do not open your heart. Who is represented by the thorny ground? Thou art the man. Is not your life oftentimes preoccupied with other things so that the truth you hear is choked before it comes to fruitage? Do you never allow domestic trivialities or study or pleasure to fill your heart that ought to be kept clear for the cultivation of character and the direct service of God? Who receives seed in the good ground? Again, thou art the man, if thou dost choose. For such receiving is in the power of every hearer. You can attend. You can treat the truth with candor. You can obey it. And you can make it fruitful in your life."

Song.—

Bringing in the Sheaves.

Prayer.

LELA E. TAYLOR.

Echoes from Everywhere

Miss Frick
In Japan

Miss May F. Frick of Cedar Rapids, Iowa, one-time member of the executive committee of the United Christian Missionary Society has been visiting the work in Japan. Arriving in time to attend the Federated Missions Conference in Karuizawa, she also attended the annual meeting of the missionaries of the Churches of Christ, August 4 and 5, leading the devotional period on the morning of the second day. Her presence during the summer at both the mountain resorts was a joy and strength to both the groups in Karuizawa and Nojiri. After the summer a month and a half was spent in visiting the stations. She sailed from Kobe on the 12th of October to continue her mission study trip around the world.

MRS. W. H. ERSKINE.

Osaka, Japan.

Christmas
In Mexico

It is the custom here in Aguascalientes for the school to give a treat at Christmas, so at noon on the 24th of December we had a little program in which each grade took part and then gave out a bag of candy and fruit. We usually spend about five cents for each child, but it is a joy to see how much fun the children get out of the little gift.

On Christmas Eve we had the Christmas program at the church, which was filled for the occasion. The young people had prepared a religious drama "Those Who Dwell in Shadows," it was called, and had a real message. At the close the pastor gave the invitation and eight adults and one boy made the good confession. An offering was taken for the poor amounting to over thirty-two pesos and much food, like beans and corn.

About 200 people gathered at the church for the annual Christmas dinner, which was prepared and served by the woman's society of the church, and toward which all contributed. It is a fine way to keep the church people in the right kind of company on that holiday and gives many of the poor families a real Christmas dinner.

RUTH LESLIE.

Aguascalientes, Mexico.

Church Bazaars
In Japan

Soon after Tanaka's arrival in Honjo the church put on a Christian moving picture entertainment, which was attended by one-third the population of the town. Because the girls' high school would not allow their students to attend at the same time that the boys' high school did we had to put on three shows. The profits went to our organ fund.

As this goes to the publishers a church bazaar is being held by the women's society of the church. This society is made up of both Christian and non-Christian women. A borrowed tent is being put up in the churchyard in order that we may have enough room for the bazaar. The profits from this are to go to the organ and tent fund. With the help of the ladies who are working so faithfully we hope to get all of the organ expense paid, and get a good beginning on the tent fund.

Already the days of our squeaky organ are over. The new organ has been bought and awaits its dedication in the near future. It will be a great satisfaction and joy to all, both in the church services and in the work of the kindergarten.

We hope to have the tent for use in the cherry-blossom meetings in May, a time

of special evangelistic effort in the beautiful Honjo Park.

Our next aim is a big one: a new church building. This will take years of work and prayer. No church in the homeland would think of using such an old shack of a building. Much repair money is required to keep it at all fit for use.

Honjo has a population of between fifteen and twenty thousand people, and ours is the only church in it. It is far from being a Christian town, but the number of people who realize that there is a Christian church in town and feel its influence is steadily increasing.

JESSIE J. ASBURY.

Honjo, Japan.

Educational unit of First Christian Church, Fort Myers, Florida. The church was aided by a loan from the church erection department of the United Christian Missionary Society

Twins at Congo Christian Institute

We have had twins born during this school year at Congo Christian Institute and the parents refused to obey the heathen superstitions which seem to be indispensable at the birth of twins, even in Christian families. The mother went to the hospital for confinement and rested quietly in bed for ten days instead of taking a twin on each hip and dancing the length of the village the day after their birth. The twins were bathed and fed like regular babies and were not forced to fast at intervals. The father actually continued to go to school and study as though he were the father of only one. All of which makes us proud of their faith, for it takes lots of faith to break loose from customs practiced for generations when in so doing the life of two children might be forfeited.

HERBERT SMITH.

Bolenge, Africa.

In Memoriam

Mrs. Elizabeth Hart Anderson, January 15, 1932, Mt. Sterling, Kentucky. Member of Somerset missionary society.

Mrs. S. M. Chitwood, December 28, 1931. Secretary South-Piedmont district missionary society. Faithful, sacrificial and loyal.

Mrs. J. W. Patterson, December 22, 1931, Des Moines, Iowa. Faithful and active member of Zona Smith division of missionary society in University Church. Age 80.

Miss Mamie C. Welch, December 12, 1931, Lincoln, Illinois. Charter member of the Kingsbury Guild and devoted member of the church.

Mrs. Maria H. McCreary, December 26, 1931, Akron, Ohio. Charter member of East Market Street Church and also of the missionary society.

Mrs. J. W. Ferguson, December 27, 1931, Atlanta, Georgia. State treasurer for woman's missionary societies of Georgia.

Mrs. Nancy Peters Dinsmore Walker, January 25, 1932, Indianapolis, Indiana. Member of Third Christian Church. Mother of Mrs. Della Bryan, WORLD CALL secretary of Tipton, Indiana, Church.

Mrs. Sarvis Carries On

The death of Hubert C. Sarvis has greatly deepened the lives of the Christians in Osaka. The members of the Tennoji Church while struggling to continue their self-support program insisted on arranging and assuming the expense of a very beautiful and impressive funeral service, a touching expression of the esteem in which he was held as a "member" of the church. His wife will continue in Japan supporting herself and three daughters by teaching English in the Government schools.

MRS. W. H. ERSKINE.

Osaka, Japan.

Christmas Gifts For Others

The Christian Women's Council of St. Joseph and Buchanan County, Missouri, raised $100 for Dr. Lutz and her hospital work in India. They also sent a box with over a hundred jars of fruit and jelly to the Christian Orphans' Home in St. Louis at Christmas time.

MRS. E. E. SIPES.

St. Joseph, Missouri.

On the Way Back

Miss Neva Nicholson, returning to India from furlough, reports a pleasant journey across the Pacific with a stop at Kobe and Osaka, Japan, where she had a Japanese dinner with Mr. and Mrs. M. B. Madden and Miss Starn, and a real American meal with Mr. and Mrs. W. H. Erskine and Miss Rose Armbruster. Christmas Day was spent on the steamship, with a Christmas tree and a real Santa Claus who distributed presents to everyone.

Crowded for Special Services

The Thanksgiving service held in the Allison Chapel in the Coke Region in Pennsylvania on Thanksgiving Day brought such an attendance that there was not standing room.

On Thanksgiving afternoon at Newtown Chapel in Pennsylvania there was a children's program, with an attendance of ninety-four. Three evening evangelistic conferences resulted in four baptisms at this place.

Busy Layman Studies Bible

The organization of Sunday school teachers of the three evangelical churches in Akita is sponsoring a series of Bible study lectures conducted by the pastors of the three churches. Our Mr. Shionoya began the series and has given two of his four lectures on the Gospels. It was an inspiration to me to see Dr. Hayakawa, the most prominent eye specialist in this Prefecture, taking this course. How much of an inspiration it must be to the younger teachers to see this busy layman interested enough to take time for further Bible study! If only there were more like him!

MARTHA GIBSON.

Akita, Japan.

Hidden Answers

1. What changes in our foreign missionary policy seem necessary?
2. What are some practical ways of self-denial?
3. What is the situation at Harda, India, today?
4. Name some handicaps of being a Christian.
5. Who had the privilege of serving Mrs. Hoover?
6. What is the custom in Congo when twins are born?

A Short Cut to the Japanese Village

By K. C. HENDRICKS

THE road to a Japanese village is sometimes a very winding affair, meandering around through the rice-paddies. But short cuts can usually be found, perhaps along the narrow dikes built up to hold the water in the paddies, perhaps through a bamboo grove or a lovely pine wood, or over the spur of a hill, for many a village in Japan is cuddled in among the mountains.

The road to the villagers' hearts with the message of Jesus Christ has seemed too long and winding. There have been too many things to get around, even after the actual road to the village has been trodden. But all of these things: the age-long religious and social customs, the slowness of the peasant to take up with anything new, the inability of the older people especially to realize the present-day attitude of the government of their country toward Christianity, these and many other spiritual hindrances can all ultimately be overcome, once the gospel gets a hearing, and a repeated hearing until it is grasped, in its glorious significance. The real difficulty has been that of getting to the villages at all, in any adequate way.

Akita Prefecture, for example, where we have been at work longest in Japan, and where rest the ashes of the first missionary of the Foreign Christian Missionary Society to die on the field, Mrs. Josephine W. Smith, has hundreds of villages yet which have never been definitely reached by the messenger of Christ. A million and more of people live in the hills and vales of this region. Less than a thousand of them could be called earnest Christians, and of these the large majority live in the towns and in the city of Akita. The average farmer or fisherman or miner of Akita Prefecture, knows as little about Christianity as the average New Yorker knows about the filling of a paddy-field or the way to eat with chopsticks.

If we ask the question: "What is the extent of the knowledge of these rural peoples of Japan?" It may help to reply that most of the older ones cannot read or write, and of the others very few have gone farther in school than the six or eight grades of the village elementary school. They know how to toil, knee-deep in the mud of the paddies, both men and women; they know how to work night and day during the silkworm seasons, feeding the hungry worms, forgetting their own hunger the while; they know what it means to give the landlord from a third to a half of their crops, and often to subsist on less palatable substitutes for rice, because the rice brings in more cash with which to purchase the needed implements, live stock, clothing and miscellaneous necessities of a bare living; they know what it is to be going into debt deeper and deeper with every passing year, until they pass the point where they can hope to ever get out, and then they are only too liable to become desperate: to riot against the landlord or drink themselves insensible or take their own lives. I heard only recently of a pastor in one of our towns who had saved a life and a soul by leading a desperate farmer out of his determination to commit suicide. The man had come into the town to get poison at the drug store. That same man recently spoke at a Christian conference in Akita, on the unspeakable plight of his own village, and prophesied its complete ruin unless economic help were soon found.

To date most of the energy of our few pastors and fewer missionaries in Akita Prefecture has been required to build up the churches in the main towns of the region, with as much as possible of rural visitation on the side. The city-ward tendency of the times in our towns and villages has kept draining the town churches about as fast as converts were gained. This has unfortunately kept our workers from getting out into the hundreds of villages, far and near, many of which might otherwise have had churches and Sunday schools in them before now. With the trend of migration against the town churches, and with limited budgets and often discouragements, keeping down the number and efficiency of the evangelists, it is plain that some new way had to be found by which to speed up the reaching of the rural peoples.

A NEW and very helpful way of evangelism was discovered in the so-called Newspaper Evangelism, which originated in another part of Japan, and was making headway in the north also, around Sendai and Fukushima. As I write this, I have on my desk a notice of a farewell reception to be given Dr. Christopher Noss of the Reformed Church in the United States Mission, who has been the pioneer of this type of evangelism in north Japan. Our Fukushima Station, due to its proximity to Sendai, and the possibility of being a branch of the Sendai Newspaper Evangelism Association, has employed this method for some ten years. It is only recently that, due to the formation of a co-operative association with two other religious bodies in Akita, we have been able to obtain the advantages of this method in the Akita Prefecture also, using the Akita City newspapers, which circulate throughout the prefecture.

This then is the short cut to the village, which we had been sorely needing. As the budget permits we shall be able, through this association for Christian propaganda through the daily press and through correspondence, to put the message into the leading homes of every town and village in the prefecture in a form which is more economical of time and money, and more lasting in its educational value than itinerant preaching can ever be, of itself. There are many farm households which do not take a daily paper, of course, but we can safely say that the most intelligent and progressive fourth of them do, and it is these families who really determine the trend of things in their communities.

MANY are the possibilities inherent in this new approach. They can be developed in infinite variety as funds become available, and as experience points the way. A national service organization for the twenty or more Newspaper Evangelism associations in Japan has been established in Tokyo, under the name, Japan Christian News Agency, making possible exchange of ideas, materials and inspiration, and making it easier to procure the best products of the leading Christian writers of Japan, and elsewhere, for the use of all the local agencies.

The essentials of the method as thus far developed are the insertion, in such newspapers as offer their columns, of short Christian articles, sermons and news, with or without a notice at the end inviting those interested to correspond with the office of the association; the advertising and sale of Christian books, including Bibles, and featuring, at present, the popular five-cent series by Toyohiko Kagawa on "The New Life," "Meditations on the Cross," "Eternal Aspiration," and others; the follow-up correspondence with those who reply to the invitation to inquire; the conducting of correspondence Bible study for those who are thoroughly in earnest; the introduction of inquirers to pastors of churches, when near enough to attend such, or to receive visits from the pastors; the providing of circulating library facilities at low cost to the subscribers featuring Christian books; the extensive sale and distribution of evangelistic literature, including tracts and portions of Scripture at large gatherings of people, such as, for example, town fairs and religious festivals.

This short cut to the village is not regarded as a complete and independent means of evangelism and Christian training, but is used as one great and valuable means of bringing the rural peoples and the churches and church workers together. It is a contacting agency. Through its services in this area in only a brief year and a half not only have several hundred inquirers sought help through correspondence, but the way has been paved for pastors to go to certain villages and hold meetings, sometimes in private homes, sometimes in schoolhouses or village halls. Another fine result of the establishment of

(*Continued on page* 46.)

What, Where, When and How

A Guide to the Use of Missionary Materials and Methods

Calendar Ahead

March 6—Foreign Missions Day in the Churches.

March 20-27—Easter Week of Prayer and Self-Denial.

March 27—Easter Offering of Self-Denial in the Church Schools.

Self-Denial Materials Available

Many churches in our brotherhood are viewing with concern and deep solicitude the increasing grave financial condition of our organized missionary work. Letters are coming to the office by the scores, asking for ways of interesting church members, and young people and children in the Sunday school that they may rally to the present great crisis. For the convenience of such, we are listing the materials which are available for an educational and inspirational approach to the Self-Denial season at Easter time:

Ministers' Manual

An attractive green manual, prepared for the use of ministers, contains the following material, indicated in the table of contents:

1. Self-Denial, Today's Necessity.
2. Today's Situation.
3. Self-Denial in the Church.
4. How One Pastor Is Doing It.
5. Easter and Self-Denial in the Sunday School.
6. Self-Denial and Missionary Organizations.
7. Methods of Self-Denial.
8. Preparations for Self-Denial.
9. Sermon Outlines.
10. Illustrations of Self-Denial.
11. Credits and Remittances.
12. Materials Available.

Under this last heading, "Materials Available," are indicated: two issues of the Self-Denial bulletin full of pictures and telling facts for use on the bulletin board, and for distribution to members of the church; play sent out free for use in the church school—"As Much for Others"; Self-Denial covenant cards; coin savers; Self-Denial offering envelopes; graded material for the Sunday school; coin boxes for children in the Sunday school; etc.

The play, "As Much for Others," discusses the theme of Christian stewardship for days like these.

The educational material for Self-Denial observance in the church schools is in a new form, which we think will very much please the leaders of children, of Intermediates and Seniors, and of adults.

For Adults

March 6—
Emphasis: The practical expression of love in self-denial.

With this theme there is a talk entitled, "How Modern Christians Practice Self-Denial."

March 13—
Emphasis: Only self-denial can give youth its chance.

With this emphasis is a story of what young people's conferences have meant for one young man, and the tragedy of denying these spiritual opportunities to young people like him.

March 20—
Emphasis: Present needs plead for self-denial.

With this is a very brief playlet, using a man and a woman, and a boy and a girl of teen-age.

March 27—
Emphasis: Self-denial fundamental to Christian character.

The story of Bokese Paul, of Africa, who lives his self-denial is the illustrative material.

For Intermediate-Seniors

March 6—
Theme: How Much Am I Sharing?

With a story—"How Our Home Mission Preachers Share."

March 13.—Why Should I Share?

A brief play, with four Intermediates and Seniors, and one adult; with two of the young people taking part of Americans, one a Chinese boy, the other a son of a missionary to Africa.

March 20—
Theme: As Much for Others. A reading —"It Can Be Done."

March 27—
Theme: Sharing as Jesus Shared.

Four thumb-nail sketches—"But First They Gave Themselves," which may be told by four different young people or by one person.

For Children Under Twelve

Available in the same form as indicated above, that is, a worship service and story provided on one sheet of paper for each of the four Sundays leading up to Easter. For the children, a packet selling at 25c is available in addition to the free material.

March 6.—A Family Job.

March 13.—The Burned and Blackened Basket.

March 20.—The Man Who Carried Bibles.

March 27.—Do Unto Others.

Missionary Unit in New Junior Graded Lessons

The church which is growing is not content to remain just a local group. It is interested in having its ideas and its values given to as many people in as many places as possible. The third-year Junior group has been studying (in the new Junior Graded Lessons of the Christian Board of Publication) a unit on "Our Church." This study has led up to Easter. The quarterly for the three months following Easter is devoted to two units—eight lessons on "Our Church Around the World" and five lessons on "World Peace."

Anyone who wishes to have these materials sent to him personally may have them by indicating his desire to Virgil A. Sly, Missions Building, Indianapolis, Ind.

Children's Workers

Clip and send in your order!

FREE!

Please send me material on the Children's Special (The Internado, or Girls' Boarding School, at Aguascalientes, Mexico) for use with my boys and girls. My group is planning to devote at least some of its offering this six months (Jan.—June, 1932) to this special. I understand that the material is free.
Name_____ Street_____
City_____ State_____
I will use this material with the following groups. (Check which.) Junior S. S. _____
Junior Expanded Session_____ Primary S. S. _____ Primary Expanded Session_____
Junior C. E. _____ Mission Band_____

FREE!

Please send me an extra copy of the free Children's Manual for Easter, "Jesus the Friend of Everyone." I have (have not) received a copy of this from the superintendent of my Sunday school.
Name_____ Street_____
City_____ State_____
I will use this material with the following groups. (Check which.) Junior S. S. _____
Junior Expanded Session_____ Primary S. S. _____ Primary Expanded Session_____
Junior C. E. _____ Mission Band_____

25 CENTS

Please send me the Children's Packet, Easter, 1932, which contains stories and suggestions for activities which will create interest in the Easter offering. I understand that this material is of general educational value for children and that it can be used at other times during the year. This material is to be billed to me as usual.
Name_____ Street_____
City_____ State_____
I will use this material with the following groups. (Check which.) Junior S. S. _____
Junior Expanded Session_____ Primary S. S. _____ Primary Expanded Session_____
Junior C. E. _____ Mission Band_____

Mr. Corey's Book

It is gratifying to know that nearly 1,200 copies of Mr. Corey's book, *Missions Matching the Hour*, have been ordered. Many of them for use with Course No. 308, World Missions in Standard Leadership Training Schools, and in local classes taught by ministers. The book is being used by other communions for the same purpose. $0.50.

Station UCMS Broadcasting

WORD has come of a serious accident suffered by Dr. Paul Slater in Peiping, China, where he and his wife are in language school in preparation for work as medical missionaries. While riding a bicycle through the crowded, icy streets, he was caught between a street car and a jinricksha. A scalp wound required two stitches and the tenth rib was broken near the spine. A letter written December 17 indicates that he is getting along well, although recovery will probably be slow.

Because of illness Mrs. H. Gray Russell and Dr. Myrtle Lee Smith of Africa, have been compelled to return to the homeland. Following a successful operation Mrs. Russell and her husband are at the home of Mrs. Russell's father, P. P. Hasselvander in Danville, Virginia. They will later take some work in Hartford Seminary before returning to the field. Dr. Smith is at her home in Livingston, Tennessee, and it is thought that the source of her trouble has been located. These workers cannot well be spared from their posts in Africa and it is hoped that they will soon be able to return.

Dr. and Mrs. W. E. Davis at home on furlough from Wema, Africa, were recent callers at headquarters en route to New York where they will spend some time at Columbia University. Mrs. Davis was Newell Trimble of Winchester, Kentucky, and spent one term in Africa before her marriage to Dr. Davis.

Mrs. G. W. Muckley who has spent six months with her daughter, Margaret Lawrence, at Nantungchow, China, writes that she and Margaret were planning during Chinese New Year to visit her son, Bayard, who has recently been transferred from Hong Kong to Amoy, China, where he is in charge of the holdings of the Texas Oil Company. It may be that the present trouble in China has interfered with their plans.

A recent addition to the headquarters family is William T. Pearcy who augments the staff of the church erection department as associate secretary-treasurer, taking the place left vacant by the death of Mrs. Johelen Pittinger. Mr. Pearcy comes well qualified for his work. He is a graduate of Butler University and the Indiana Law School and for eight years was connected with the Washington Bank and Trust Company of Indianapolis. His family has long been identified with our brotherhood life. His grandfather was a minister of Disciples of Christ, serving in Illinois and Indiana, his last work being with the Central Church of Anderson, Indiana. His father was an officer in this church and superintendent of the Bible school. His mother has been connected with the woman's missionary society of the state for many years, serving now as state treasurer. His uncle, Ernest P. Wiles, of Cleveland, Ohio, has served on the executive committee of the United Society. Mr. Pearcy himself is very active in the work of the church. He is a deacon and head of the young people's department of Central Church, Indianapolis, and is active also in its musical life. We bespeak for him a hearty welcome.

Mrs. May Griggs VanVoorhis of Beech Bottom, West Virginia, has sent to headquarters the following poem for "depression" days, which we pass on in the hope that it will be a help to others suffering from the same ailment:

AT THE RED SEA

(Psalm 77:16-20)

God in the fierce wind beating in my face?
God in the thunder roaring in my ears?
God in the drenching rain, the lurid flame
Of lightning arrows, darting through the sky?
Yea, Israel, press on, be not afraid,
Thy God hath made a pathway through the sea!

God in these dark, uncertain, troubled hours?
God in the loss of much we held so dear?
God in the struggle for our daily bread?
Press on, O Christian, do not be afraid,
Our God hath made a pathway through the sea—
The sea of languid doubt and selfish ease,
Of idle laughter, coarsened greed for gain,
The sea that kept us from His holy hill—
Press on, O Christian, do not be afraid,
Our God hath made a pathway through the sea!

Word has come to headquarters of the death on February 1 of W. E. Rambo at Portland, Oregon. Mr. Rambo was one of the missionaries under the Foreign Christian Missionary Society at Damoh, India, where he served for many years. His son, Dr. Victor Rambo, is a medical missionary in the hospital at Mungeli, India. The hearts of the brotherhood will go out in sympathy to the family.

The missionary register for January listed Miss Mary Irene Orvis as sailing for South America in January. The action of the Executive Committee on January 12, limiting expenditures because of decreased receipts, caused the foreign department to wire Miss Orvis to cancel her sailing. All of the missionaries are being asked to extend their term of service on the field one year in order to decrease travel expenditures in this time of crisis. In like manner those who are at home on furlough have been asked to remain a year longer.

Word comes of forty additions in a recent evangelistic campaign at Republic, Pennsylvania, where Ray G. Manley was assisted by his father in the conduct of the meeting. There are three active Endeavor societies in this church.

We regret to learn of the death on January 9, of J. O. Shelton at Enid, Oklahoma. Mr. Shelton was the father of Dr. Albert L. Shelton, who gave his life for Tibet.

Mr. and Mrs. E. A. Johnston and daughter, Janet, will start their return trip to the Belgian Congo, Africa, sailing from Baltimore, Maryland, March 2. They will sail on the SS. "City of Baltimore" of the Baltimore Mail Line.

This heartening word comes from the missionary society at Edmond, Oklahoma: "Our organization has voted to raise fifty dollars above our quota to help out with the deficit at national headquarters."

A telegram from Los Angeles, brings the news of the death of J. M. Philputt, who passed away while speaking on the subject of Christian Unity at the First Church of that city. Mr. Philputt has been an outstanding minister among the Disciples of Christ for many years and since his trip around the world with Mrs. Philputt several years ago, has given much time to lectures in our churches across the country.

A series of seventeen slides on Stewardship, several of which appear in this number of WORLD CALL, is available for churches or other organizations desiring such material.

Our sympathy goes out to W. E. Ellis and his daughter, Mary, of Paris, Kentucky, in the loss of wife and mother. We understand that Mrs. Ellis passed away January 29, just a few hours after the death of her own mother, who was also a member of the household. Mr. Ellis has been pastor of the church in Paris for a number of years and served as a member of the executive committee of the United Society for three years.

C. W. Dean of Los Angeles, California, formerly a field worker in the department of religious education for the Rocky Mountain area and later serving various boards on the Pacific Coast, is to represent the Christian Orphans' Home, St. Louis, and the Illinois Home for the Aged of Jacksonville. Mr. Dean will be the field agent for these two homes in the area they serve, but under the direction of the secretary of the department of benevolence. He began his work February 1.

I Gave My Life for Thee

(An Easter Self-Denial Worship Service)

By HAZEL HARKER

(Easter decorations for your pulpit and platform may be simple or elaborate as you choose but should consist mainly of palms, ferns and lilies. A very effective setting for this program would be a background of greenery massed at the foot of a tall cross covered with white and with flowers. An electric light concealed among the flowers at the intersection of the arms and upright of the cross will give a beautiful effect and focus attention on the cross. The pulpit may be left in place and Easter lilies at its base will be effective. The offering baskets may be on a small table on the floor level or on the front pew, easily accessible but not obtrusive. Everything should be done to make this a real service of worship with its emphasis upon the Sacrifice and the Resurrection of our Lord.)

Prelude.—"Hosanna! Hosanna!"—Granier.

(As the prelude is played the Adult, Young People's and Senior Intermediate Departments take their places.)

Processional of Juniors, Primary, Kindergarten and Nursery children singing, "With Happy Voices Singing."

Invocation by the pastor

Hymn.—"All Hail the Power of Jesus' Name." Congregation standing. (Four Readers should come to the platform during the last verse of the hymn. They may be Intermediates, Seniors or Young People who will read clearly and with expression. They may be dressed in choir robes, in white draped costumes or, if girls, in white dresses. Boys or young men may prefer to wear their regular dark suits, but try to have some uniformity.)

First Reader.—(Isaiah 53.)

"Who could have believed," they cry,
"what we have heard?
Whoever had the Eternal's power
so revealed to them?
Why, Israel of old grew like a sapling,
like a shoot springing from dry soil;
he had no beauty to attract our eyes,
no charm to make us choose him—
disfigured till he seemed a man no more,
deformed out of the semblance of a man.
He was despised and shunned by men,
a man of pain, who knew what sickness was;
like one from whom men turn with shuddering,
he was despised, we took no heed of him.
And yet ours was the pain he bore,
the sorrow he endured!
We thought him suffering from a stroke
at God's own hand;
yet he was wounded because we had sinned,
'twas our misdeeds that crushed him;
'twas for our welfare that he was chastised,
the blows that fell to him have brought us healing.
Like sheep we had all gone astray,
we had each taken his own way,
and the Eternal laid on him
the guilt of all of us.
He was ill-treated, yet he bore it humbly,
he never would complain,
dumb as a sheep led to the slaughter,
dumb as a ewe before the shearers.
They did away with him unjustly;
and who heeded how he fell,
torn from the land of the living,
struck down for sins of ours?
They laid him in a felon's grave,
and buried him with criminals,
though he was guilty of no violence
nor had he uttered a false word.
But the Eternal chose to vindicate his servant,
rescuing his life from anguish;
he let him prosper to the full,
in a posterity with life prolonged."
Yes, many shall hold my servant blameless,
since 'twas their guilt he bore.
Therefore shall he win victory,
he shall succeed triumphantly,
since he has shed his life-blood,
and let himself be numbered among rebels,
bearing the great world's sins,
and interposing for rebellious men.
(Isaiah 53, according to Moffatt.)

Hymn.—"When I Survey the Wondrous Cross." All.

Second Reader—

For God loved the world so dearly that he gave up his only Son, so that everyone who believes in him may have eternal life, instead of perishing. (John 3:16.)

Many were the forms and fashions in which God spoke of old to our fathers by the prophets, but in these days at the end he hath spoken to us by a Son—a Son whom he appointed heir of the universe, as it was by him that he created the world. He, reflecting God's bright glory and stamped with God's own character, sustains the universe with his word of power; when he had secured our purification from sins, he sat down at the right hand of the Majesty on high. (Hebrews 1:1-3.)

You know how gracious our Lord Jesus Christ was; rich though he was, he became poor for the sake of you, that by his poverty you might be rich. (2 Corinthians 8:9.)

Hymn.—"Fairest Lord Jesus." Intermediates.

Third Reader—

Jesus said: "I am the good shepherd, I know my sheep and my sheep know me (just as the Father knows me and I know the Father,) and I lay down my life for the sheep. . . . This is why my Father loves me, because I lay down my life to take it up again. No one takes it from me, I lay it down of my own accord: I have power to lay it down and also power to take it up again; I have my Father's orders for this. I and my Father are one." (John 10:14, 15, 17, 18.)

Truly, truly I tell you, unless a grain of wheat falls into the earth and dies, it remains a single grain; but if it dies, it bears rich fruit. He who loves his life loses it, and he who cares not for his life in this world will preserve it for eternal life. (John 12:24, 25.)

If anyone wishes to come after me, let him deny himself, take up his cross, and follow me; for whoever wants to save his life will lose it, and whoever loses his life for my sake will find it. (Matthew 16:24, 25.)

Hymn.—"There Is a Green Hill Far Away." Young People's Department or Quartet.

Fourth Reader—

The apostle Paul said:

First and foremost, I passed on to you what I had myself received, namely, that Christ died for our sins as the Scriptures had said, that he was buried, that he rose on the third day as the Scriptures had said. . .

Death is swallowed up in victory.
O Death, where is your victory?
O Death, where is your sting?

The victory is ours, thank God! He makes it ours by our Lord Jesus Christ. Well then, my beloved brothers, hold your ground, immovable; abound in work for the Lord at all times, for you may be sure that in the Lord your labour is never thrown away. (1 Corinthians 15:3, 4a, 54b, 55-58.)

Hymn.—"He Is Risen, He Is Risen." All.

Superintendent's Statement—

The work of Christ at home and abroad is being put to the .test of our faith. This Easter is our opportunity to express our faith and trust through the Easter offering. There is only one way—that way is self-denial. The work of Christ as represented in the missionary cause is at stake.

The offerings have decreased and the budgets have been cut The missionaries at home and abroad are carrying on the work they love through suffering and self-denial. They cannot give up. Self-denial through our Easter offering is the Jesus Way. It is a part of the New Testament teaching. Everyone may participate in this challenge.

Our task is to "Match the Hour," our opportunity is the Easter offering, our method is self-denial. We dare not fail Him.

Offertory Hymn.—"I Gave My Life for Thee." All.

Offertory.—(This may be taken by representatives of the Young People's or Senior-Intermediate departments or brought up by a representative from each class in the school. Have your plan worked out and thoroughly understood.)

Prayer of Dedication by the Superintendent.

Invitation for Dedication of Life by the pastor

Invitation Hymn.—"Savior, Thy Dying Love."

Benediction by the pastor

—*Reprinted from March* WORLD CALL.

Helps for Leaders of Junior Groups

ONCE again we bring to leaders of Junior groups helps for programs, suggestions for procedures and references to material which will be helpful. May we remind such leaders that stories and program materials for the children who prepare the Christian Endeavor and Mission Band meetings will be found for these March programs in the March 6 issue of *Junior World*. It is essential that the adult leader have access to *Junior World*. Procedures and not actual materials are given in these two pages.

—GRACE W. MCGAVRAN.

Program Helps for Junior Meetings

March 13—*Jesus Loving and Serving*

AN OUTLINE Program for this meeting is found in the *King's Builders* section of *Junior World* for March 6. Under the heading "Suggestions for Worship" there are Scripture reading references, hymns and comments on the topic with points which can be discussed and questions which can be answered. Then there are suggestions for activities.

Before meeting with your boy or girl leader for preparing the meeting, read carefully in *Junior World* all the material under "Programs for Junior Meetings" for this week. The leader who is to meet with you should do the same before you get together. Then together you will want to plan the meeting. It is not at all desirable that you follow the program as outlined. That is one way of doing it. Another way may be just as desirable for your group. The hymns suggested may not be familiar. Choose others with the same general thought or decide to take time to learn some of the newer hymns which you are feeling a need for in arranging your meeting. Perhaps some of these may be read as poems. On this leader's page last month was given a brief paragraph on learning new hymns.

The theme for this week, "Jesus Loving and Serving" can be both a study of Jesus' attitude toward the need for service to friends and loved ones, and of the boy's and girl's need to show their desire to follow Jesus in their own attitudes toward relationships in home and community. The material given in the *Junior World* makes it possible to give a very personal turn to the discussion. The problem of leadership and the attitude toward those who follow is decidedly a Junior problem which needs practical help as well as theoretical discussion. Therefore the children will get most from the meeting if they really try to find out what are some of the qualities of service in leadership which make for the happiness of the whole group. The same is true of discussion which may arise about possibilities of service at home and among one's friends.

The general order for program suggested in the *Junior World* is built along the following lines:

An informal period for greetings, room arrangements, check-up on program items, etc.

Business meeting for report of attendance, plans for securing new members, report of treasurer, appointment of leaders and any discussion about what offerings are to be used for, such as devoting them to the Children's Special for the six months.

Program—

Hymn of praise.—Chosen from the group given in *Junior World* under the program for the week.

Scripture.—Chosen from those given.

Hymn.—Another of those given.

Talk.—By leader, or by several boys and girls. You may pause for discussion or questions after each one as is suggested in *Junior World*, or you may save all discussion for a later time in the meeting.

Hymn.—From those given.

Prayer.—Sentence prayers by the boys and girls.

Offering.—In whatever form is usual.

Activity period—

May we remind you again that the adult leader cannot prepare to help with the Junior programs unless she has access to the materials themselves in *Junior World*. These two pages can give procedures and suggestions. There is not space on them for materials.

March 20—*Jesus' Friends Loving and Serving*

The program for this week is that of the Mission Band or the missionary meeting of the Christian Endeavor. The story will be found in the course book *Wheat Magic*, which is the basis for the Mission Band studies. The particular story in the book is "El Alba," a tale of rural Paraguay. If this book is not available use the story in *Junior World* "Girl in Boy's Clothes" which tells of a girl in our school in Paraguay who came from the rural section. If your group have had access to *Junior World* ask them to read the story again before the meeting. Ask them also to reread "After All We're Very Much Alike" by Rex Hopper and "A Vacation Trip in Paraguay" by Hugh Williams. All three are in the March 6 issue. If the group has not had *Junior World* read or tell them the story at the proper time in the program. By clipping one copy of the magazine, the letter from Rex Hopper might be pasted on letter paper to look like a real letter and be read by one of the boys. A group of three or four might prepare to tell about the trip, each one telling about one stage of the journey.

Use the same general order of meeting as before. Substitute the Scripture and hymns suggested for this meeting. Since there is more material to give boys and girls a background in this little-known country, the discussion may be limited. However, do not let the meeting become nothing but an information-receiving meeting. Just what you do will depend largely on whether your whole group has, or has not read the *Junior World* stories and articles.

As in the missionary meeting for last month, make the connection with the series of missionary meetings for the past two months. "In January we talked about Jesus' followers bringing happiness in China through helping to prevent disease in grain and hunger through famine. Last month we learned what some of our missionaries are doing in Japan to help the people of the rural sections. This month we find ourselves in the great inland republic of South America, where we have a school in which the missionaries are trying to help boys and girls become fine Christian leaders for their own country."

If you wish facts about Paraguay looked up, be sure to have your leader announce it. Then give time in the meeting for these facts to be given. The main emphasis should not be on the physical side of the country. Children can get that in school. The main emphasis should be on the development of ideals of love and service which boys and girls there, as boys and girls here, gain through being followers of Jesus.

The third-year boys and girls will have been introduced to a new unit in their Junior lessons if they are using the Junior Graded Lessons of the Christian Board of Publication. This is a unit on the work of the church around the world and they may wish to contribute some items of information on China or Japan.

March 27—*Jesus Victor Over Death*

The Easter meeting is not an easy one to arrange. Avoid as much as possible the commercialized aspects of the day, such as the rabbit and egg and similar parts of the celebration. A meeting of real worth to the children may be built around the Easter story, pictures and hymns. If it is at all possible a short Easter devotional service planned and taken to the home of some old person who is not able to take part in the Easter services at the church may bring more of the meaning of Easter joy to the group than any other one thing.

The program may follow the usual lines, but variety be given in the order. Someone may be invited in to give a lovely Easter story, or other features may be introduced. As you plan the meeting read

carefully the suggestions given for the program in *Junior World*. Some one idea may be developed and made the basis for your program ignoring the others. If there has been experience of death and sorrow in the group as a whole, it may be the time to dwell more particularly on what Jesus' life and resurrection mean to us. The very simple illustration of new life from the seemingly dead bulb although not an exact or complete simile, often helps children to understand something of the meaning of life and death and immortality. Perhaps there is no need to raise the question at this particular Easter. The important thing is that the boys and girls shall sense the joy of the day and the light and assurance which that first Easter day brought to Jesus' followers—a light and assurance which is still our heritage.

April 3—*New Life at Springtime*

Somehow spring brings with it a sense of newness, a desire to express one's joy and happiness. Boys and girls are quick to respond to the feeling of wonder that comes with the new leaves, the early flowers, the beauty of the world in spring. The meeting for this week should use all the advantages of the season.

Read the outline for the meeting in *Junior World*. It is a fine chance to have a meeting of original poetry, of original compositions. Often the children have been writing something in school which they will be glad to bring. Use the poem by the ten-year-old child, given in *Junior World*. Sing or read poems about the world which God has made and the beauty with which he has surrounded us. Various hymns are suggested. There is one which you will find in *Junior Hymns and Songs* which is well worth learning as a spring and summer song. It is entitled "Overtones," which is a very grown-up title for a very simple and lovely thought. The music is unusual but easy to learn.

In this program as in the others, the adult leader will have to choose what her rôle is to be. She may have all presentations made, all discussion led, all presiding done by the boys and girls themselves. That type of a meeting takes more work and preparation than any other and is more productive of results. The leader of course, stands by, ready to sum up, to correct misapprehensions, to supplement, to give the right turn to an argument, to keep the whole tone of the meeting keyed up, to help her inexperienced leaders to hew to the line and reach their objective in the meeting. Guiding Juniors in leading their own meeting is always harder than leading the meeting oneself, but that is one of the purposes of the informal meeting of Christian Endeavor and Mission Band—to develop a group of boys and girls who can plan and carry out a meeting; who can express themselves, and listen while others express themselves, arriving at a common conclusion; who are able to bring theory down to what is practical in their own lives; who can recognize problems of conduct and believe and start in to solve them; who can use group thinking to develop themselves as Christian boys and girls.

The Easter Offering

Self-denial is the challenge for Easter 1932. Are we willing to spend as much for others as we do for ourselves for one week preceding Easter in order that the work of the Church of Jesus Christ may go forward?

There is not space here to go into detail. Your superintendent has material which we would like you to read thoroughly. Four worship services with stories will come to him free for use by Junior and Primary leaders. Four services (to be used with these same stories) will be found in the Junior and Primary pages of the *Bethany Church School Guide*. A Children's Packet of stories, suggestions for activities, etc., is being issued at 25 cents for Junior and Primary leaders. These helps will make it easier to present the real meaning of Easter, of self-sacrifice, of what Jesus can mean in the life of the world to your boys and girls. Take time to secure the material. Take time to choose from it what will be most helpful to your pupils. Take time to use it.

The Children's Special

Many leaders of Junior and Primary groups have availed themselves of our offer to send free material on the Internado, the Girls' Boarding School, at Aguascalientes, Mexico, which is the object toward which children may pledge their support for the first six months of the year.

It is not necessary that a special offering be taken. The regular offering of any children's group may be designated to the support of this school. It is hoped that through such education as can be given by concentrating the efforts to provide story and information material on one object at a time, a keener appreciation will be gained by the child, of the way in which his missionary offering works to provide home, education and Christian training for children around the world.

The first set of materials on the Children's Special has gone out. It will be sent promptly to those requesting it. It is also included in the 25 cent packet of material issued for use before Easter.

Junior World for March 6

Leaders will be interested in knowing something about the stories and articles in *Junior World* for this month. The first story "Girl in Boy's Clothes," that of one of the girls in our school in Asuncion, Paraguay, was told by Miss Mary Irene Orvis and written into a story by the editor.

The writer of the letter on the second page is Rex Hopper, who has just returned from a term of service in our boy's school at the same place. Mr. Hopper has done a most interesting piece of work and is planning to return to Paraguay to continue building Christian ideals into the lives of the youth of that South American Republic.

The stories of Prabhu Das and Mercedes on page three will help to show how the gospel story goes on and on, far beyond where the missionary himself, and with only his own efforts can reach. The two stories may be retold by the children in preparing for their Easter offering. The picture is one which also appears in a four-page picture leaflet to color, which the leader may order in quantity for distribution to her boys and girls.

Helen G. Lindsay has written up the true story of one of the girls who has been cared for in our Internado at Aguascalientes, Mexico. It is in developing such lives of service as this that the Internado has contributed to the growing Kingdom of God in Mexico.

Every boy and girl will be interested in the account by Hugh J. Williams of his trip to see boys from our school in their own homes. Mr. Williams gives a vivid picture of rural Paraguay.

An apology is due Miss Munro, the writer of our Junior programs, for a mistake in giving her name as Norma instead of Nora G. Miss Munro is giving us fine help in the presentation of the topics for Junior meetings.

One more fact which we should like to call to your attention is the poem on the last page. Mary Kerschner wrote this and other poems when she was only ten years old. We may find among our children much ability to express thoughts along various lines in poetry. It is worth trying.

Looking Forward

Those Junior third-year classes which are studying the new missionary unit will find it a good preparation for Children's Day. The theme song for the quarter, "Far Round the World," is an excellent one for the third-year group or the whole Junior Department to give as a special hymn in the Children's Day service. The words and music are both given in the front of the *Pupil's Book* and of the *Quarterly for the Teacher* (Bethany Graded Lessons, Christian Board of Publication). This material will be current from April through June. Go over it carefully at the beginning, and let the third-year Juniors make a real contribution to Children's Day and the education of the department on the Sundays preceding Children's Day, as a project developed in line with their own lessons.

On Another Page

Turn to the "What, Where, When and How" page and fill in the blanks for ordering material. It will save your writing a letter. Just clip, fill in, slip into an envelope and mail.

On the same page you will be interested in the announcement of the new missionary and world peace units in the new Junior Graded Lessons.

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A Short Cut to the Japanese Village

(*Continued from page* 40.)

our Akita Newspaper Evangelism Association, on the cooperative basis, with all pastors of evangelical churches in the prefecture as members and backers of the project, has been the creation of a much finer spirit of unity and fellowship, and greater courage in facing the common task of reaching the million people who are fighting the grim battle of daily life within the borders of Akita Prefecture.

The contacts made through Newspaper Evangelism make possible the easy recruiting of representative young people from the country for the Christian Rural Institutes (See article "Planting Christianity in Japanese Soil" in June, 1931, WORLD CALL), which are rapidly becoming a splendid means not only of helping the farmer meet his life-problems, but of actual evangelism in the most spiritual sense. Our Fukushima Station, under the auspices of its Newspaper Evangelism Office has held two very successful such institutes, using the services of agricultural specialists from the Prefectural Office, normal-school teachers, pastors and others. The Bible teaching and the Christian atmosphere and good fellowship were the things which impressed the attendants most of all. Here in Akita we are busily at work preparing for our first such institute. One new feature which we plan to add will be the holding of a bazaar for the display and sale of home products brought in for that purpose by the rural young folk who attend the school, perhaps offering prizes for the best and most unique articles or produce. The church people of Akita City will thus cooperate in helping these very poor young people pay their own expenses to the institute, and at the same time encourage better farming and craftsmanship.

Our mission has neither the men nor the means for any large scale rural reconstruction projects such as the recent conferences of Dr. Kenyon L. Butterfield in the Orient, have shown to be very desirable as a means of practical Christian service to the neglected rural peoples, but we are not cast down by that fact, for we are at least ministering to a deep need of the villagers, in fact the deepest need of all, when we are able to reach out to them, in an extensive as well as intensive way, these clear and forceful statements of the meaning of Christianity, through the daily press. In many cases this has proved to be the thing needed to set individuals and villages striving with new heart for their own uplift and salvation. It also opens up the way for actual contacts which are sure to result in various kinds of service to the village communities, and eventually in the building up of church groups which can furnish the spiritual dynamic for progress of every kind, for what the principal of a certain agricultural school, not himself a Christian as yet, but with a Christian wife, said to a conference on Newspaper Evangelism and Rural Problems, recently, is indeed true. He told us that the most pressing need of the country people of Japan, poor as they are, is not economic relief but spiritual resources, which in turn would solve these other problems.

Present-Day Examples of Self-Denial

(*Continued from page* 35.)

hind others, that chaos and confusion still existed. So, calling together his faithful heralds he sent them forth with this command, "with your trumpets call my people together and then tell them, and tell them, and tell them, until they hear with their hearts as well as with their ears, 'You must come and help your king.'" We too, today need to hear with our hearts the story of needs that our gifts alone can meet. Follow thou me. His way was the way of self-denial. His life is our supremest example of giving.

We must believe in the Cause to which we have set ourselves. We must believe in the Christ to whom we have given ourselves. And then in all faithfulness and devotion we must persistently do all we can. "Young man," said the rich magnate, "you should feel proud that I have consented to see you. I have already ordered them to throw out seven insurance agents today." "Yes, sir, I know," answered the young agent, "I'm them." And that is the sort of persistence and faithfulness that will make us win through fearful odds and bring worthy gifts into His treasury.

EDITH EBERLE.

Financial Depression Reaches Africa

DURING the past month two itineraries were made, one to the Ekonda district, our newest field. Here is where our "South" begins, and where we find the people still clothed only in innocence and bathed in nothing but sunshine.

At Wele, in Bokotola, we united a couple of second generation Christians in marriage. This was a very impressive scene and one of the first marriages of a couple, both of whose own parents had received church marriage.

Because of the world financial depression, the native Christians are again brought to the necessity of giving offerings of brass rods and anklets, dishes, knives and forks, spears, arrows and hunting knives, chickens and eggs, odd pieces of iron, scrap iron, spikes, and something of nearly every conceivable thing of value which they possess, to the Lord.

The teachers and evangelists received these things, with a few pieces of money, for their next six months' pay and went out to their villages full of hope and enthusiasm, placing their trust in the Lord, and with anxiety for their brothers who have not yet known their Savior.

DAVID A. BYERLEE.

Bolenge, Africa.

Receipts for Seven Months Ending January 31, 1932

United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	$113,816.48	$29,492.20*	$ 2,831.95	$ 2,130.93*
Sunday Schools	119,914.68	11,360.82*	148.25	1,097.90*
Christian Endeavor Societies	2,262.10	115.35*		
Missionary Organizations	216,855.11	24,333.49*	895.81	627.64
Individuals	15,731.88	8,352.04*	6,189.90	9,919.81*
	$468,580.25	$73,653.90*	$10,065.91	$12,521.00*

From Miscellaneous Sources

Bequests	$ 3,485.00	$17,242.07*	$ 4,068.66	$ 6,217.98*
Interest (U. C. M. S.)	42,805.49	1,421.97*	1,764.58	222.91
Interest (Old Societies)	23,236.06	3,317.29		
Gifts from Old Societies	16,300.30	30,061.19*	33,353.66	20,105.17
Home Missions Institutions	32,097.68	6,259.58*		
Benevolent Institutions	41,015.14	6,589.77*	164.37	4,280.11*
Foreign Field Receipts				
Annuities			7,533.70	18,577.03*
WORLD CALL Subscriptions and Advertising	22,701.23	6,539.60*		
King's Builders	547.46	1,255.80*		
Literature	19,258.68	3,928.76*		
Miscellaneous	19,585.60	6,470.00*	7,361.47	1,266.17
	$221,032.64	$76,451.45*	$54,246.44	$ 7,480.87*

Board of Education

Churches	$ 19,699.31	$10,690.67*
Endowment Crusades	103.01	431.36*
	$ 19,802.32	$11,122.03*

*Decrease

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An Easter in India

THE last Easter that I celebrated in India, stands out very clearly in my mind. The pastor of the little church at Pendridih, an out-station nine miles from Mungeli, came to me and asked me if I would lead their Sunrise Meeting. He said he thought it was fitting for this meeting to be in the hands of the women. Of course I said I should be glad to do so. He said, "We are having our meeting very early and you may not want to come at such an early hour." I asked the time and he said it was to be at half past four o'clock. I asked why they wanted it so early and his answer was, "Well it says in the Gospels that the women came a great while before it was day, and we thought we would like our meeting that way too." I had not the slightest idea they would begin on time, but I determined that I would be there. I was ready and off a little before four o'clock. The moon was wonderful and the drive of nine miles was a real joy, and my heart was singing with the gladness of it all, all the way out. I reached the little church just five minutes before the time and imagine my surprise when I found the church half full. They told me the others would be there in a few minutes as small bands of men and women had taken it upon themselves to go all over the village to call any who might be sleeping. At the stated time the church was nearly full and almost every one in the community was there.

We had a wonderfully impressive meeting there in the early hour of the morning. Some way it seemed just the right beginning of the Easter Day. Service over, I drove the nine miles in to Mungeli and reached home just as the sun was peeping over the horizon. That was a real Sunrise Prayer Meeting and the memory and influence of it will always be a very sweet experience.

JENNIE V. FLEMING.

Mungeli, India.

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The Last Page

"NOW'S your chance," the Friendly Critic exclaimed, "to regain your slender form of bygone years."

"How?" we inquired suspiciously.

"Half rations. Everybody's doing it. It's because we're all on half pay for two months, of course, but," he said, looking us over critically, "I'd say it was really a blessing in disguise for you."

"Oh, I don't know," we replied with what we hoped was a proud toss of our head. "Large people are so much more commanding. And besides, I'd hate to be so selfish as to make a blessing out of what is an awful hardship for so many. Why—"

"Yes, yes, I know," he cried, "Everybody's up against it and we're all pretty hard hit. But just the same, if there's a bright side, why not look at it? Now in the two months of half pay, you'll eat just half as much, and wear just half as much—"

"And you'll talk just half as much?" we inquired hopefully.

"Well, yes, if you'll promise to write just half as much," he called back as he made for the door.

"But I only write so much because I 'half' to," we half-wittedly cried as we turned again to our typewriter, inspired to new heights:

Half as much,
Half as much,
Half as much to eat, boys.
So into the five and ten
With but a dime to spend
Gaily we superintend
Lunches that from us rend
Comments that would offend
Even Mr. Woolworth.

But merrily we give and lend
Razzing those who still pretend
Troubles are without end,
For we know better.

My message to you is: Be courageous. I have lived a long time. I have seen history repeat itself again and again. I have seen many depressions in business. Always America has come out stronger and more prosperous. Be as brave as your fathers before you. Have faith. Go forward.—*Thomas A. Edison.*

"You must not fight. Haven't you been taught to love your enemies?" "He's not my enemy—he's my brother."

There has been some pretty bitter criticism of the Empress Eugenie millinery, but we always say things might have been worse. Suppose the girls all took to wearing Queen Mary hats.—*The New Yorker.*

Dr. Moffatt, in his new version of the Bible, refers to David's city as "David's Burg." We ought to be thankful that he didn't call it "Lil Old Jerusalem."—*Punch.*

Ol' Man Gloom, go chase yo'self,
Been foolin' 'round heah long enough.
Time yo's gone—yo' see the do'?
Ain't no use fo' you no mo'.
Our house, it ain't got no room—
Not fo' you, suh, Ol' Man Gloom.

How come was it, yo' got in?
Us folks never was you' kind.
Yo' ol' troublemaker, go!
An' take along yo' pack of woe.
None of us ain't got no room—
Not fo' you, suh, Ol' Man Gloom.
Sun's a-shinin' same ol' way,
Love an' friendship heah to stay.
God ain't dead—He'll see us through—
But He ain't no use fo' you;
His world, it ain't got no room—
Not fo' you, suh, Ol' Man Gloom.
—*Mae Guthrie Tongier, in the "Los Angeles Times."*

"I would space the decades thus," writes R. F. Horton, in *Great Thoughts:*

"1. For unthinking joy, 1-10.
"2. For the keenest pleasures, 10-20.
"3. For the awaking to art, 20-30.
"4. The best service, 30-40.
"5. Rich, human relationships, 40-50.
"6. From fifty to the end is the Crown and the Achievement.

"The joy is deeper, but tinged with the sorrow of failure and disappointment. But the relationships are enriched, because increasingly they link the Two Worlds."

He shot them and he bombed them,
And he slew them with an ax,
But 'twas O. K., in Chicago,
He had paid his income tax.
—*Buffalo Evening News.*

"Coming down to brass tacks and dollars and sense," queries a Boston banker, "which do you consider the world's greatest need—a holiday from war debts or to wipe the slate clean?" "What the world really needs," asserts *The Christian Science Monitor,* "is a cancellation of its war hatreds."—*Pathfinder.*

Mistress: "Now, Matilda, I want you to show us what you can do tonight. We have a few very special friends coming for a musical evening."

Maid: "Well, ma'am, I ain't done no singin' to speak of for years, but if you-all insists upon it, you can put me down for 'The Holy City.' "—*Pathfinder.*

"I read in a book
Where a man, called Great,
Went about doing good.
It is very disconcerting to me
That I am so easily satisfied
With just going about!"

I had a mother who read to me
Sagas of Pirates who scoured the sea,
Cutlasses clutched in their yellow teeth,
"Blackbirds" stowed in the hold beneath.

I had a mother who read me lays
Of ancient and gallant and golden days:
Stories of Marmion and Ivanhoe,
Which every boy has a right to know.

I had a mother who read me the tales
Of Gelert, that hound of the hills of Wales,
True to his trust till his tragic death,
Faithfulness blent with his final breath.

I had a mother who read me things
That wholesome life to the boy heart brings—
Stories that stir with an upward touch.
Oh, that each mother of boys were such!

You may have tangible wealth untold;
Caskets of jewels and coffers of gold.
Richer than I you can never be—
I had a mother who read to me.
—*Strickland Gillilan, in the "Montreal Star."*

Tell me what you laugh at and I'll tell you your mental age. Laughter is an indication of intelligence, and of all the degrees of laughter the laughter at one's self rates the highest.

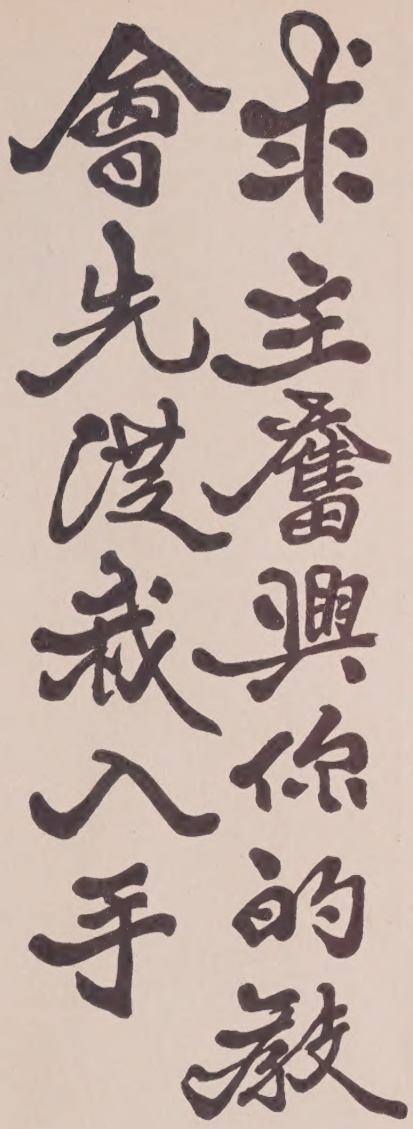
A moron, a half-wit, even an idiot, can laugh at other people's mishaps; the man who can laugh at a superstition, a custom, a tradition, an institution, must be an observer; but the man who can genuinely laugh at himself is truly intelligent.

Satire is the expression of disillusion, yet not without its salutary effects. I consider this bitter humor of the day evident on stage and screen, in book and magazine, a natural accompaniment of the deflation period. A play satirizing Hollywood, a picture making the gangster a posing fool instead of a hero, will go a long way toward clarifying our attitude toward these two American products.

If we could only have laughed at the so-called economist who said, "You can always sell a stock for more than it costs you," we would have been a lot better off today.

—*Carl G. Gaum.*

CAN YOU READ CHINESE?



"Oh, Lord! Revive Thy church beginning in me."

It is the language spoken by 400,000,000 people. China is bubbling and boiling today! All sorts of aspirations and ideals are rampant. A notable per cent of the men leading the new China are Christian. The eyes of the world are on them as a new spirit of unity and nationalism emerges from the turmoil and warfare today. We who believe in practicing the love of Christ should try to understand the forces which are moulding this new China.

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	13	S. S. Jones
	16	E. H. Williamson
	28	J. K. Shellenberger
Oct.	10	W. M. Baker
	13	D. M. Austin
	18	S. T. Willis
	21	Enos O. Wonder
Nov.	11	Isaac H. Fuller
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"Be ye also ready."

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